DOCUMENT RESUME

ED 129 683 SO 009 458

AUTHOR	Kraemer, Alfred J.
TITLE	Workshop in Intercultural Communication: Handbook for Instructors. Technical Report 74-13.
INSTITUTION	Human Resources Research Organization, Alexandria, Va.
SPONS AGENCY	Army Research Inst. for the Behavioral and Social Sciences, Arlington, Va.
REPORT NO	HumRRO-TR-74-13
PUB DATE	Jun 74
CONTRACT	DAHC-19-73-C-0004
NOTE	79p.; For a related document, see SO 009 457
EDRS PRICE	MF-$0.83 HC-$4.67 Plus Postage.
DESCRIPTORS	Adult Education; Bias; *Communication Problems; *Communication Skills; Cultural Awareness; Cultural Background; *Cultural Differences; Cultural Interrelationships; Cultural Traits; Evaluation Methods; *Foreign Culture; Intercultural Programs; Oral Communication; Self Evaluation; *Teaching Guides; *Workshops

ABSTRACT

This handbook provides detailed guidelines for conducting the exercise described in SO 009 457 as a workshop on intercultural communication. The objective of the workshop is to improve participant skill in intercultural communication by increasing the ability to recognize cultural influences in participants' own thinking. Aspects of conducting the workshop that are described in the handbook include (1) knowing participants' backgrounds, (2) explaining the objective of the workshop, (3) describing the workshop exercise to participants, (4) preparing participants for the exercise, (5) following instructional procedure during the exercise, and (6) handling participant resistance to the learning process. A guide to the scripts of the videotaped dialogs used in the workshop exercise indicates specific aspects of an American's utterances that reflect cultural influence which is common to all excerpts in a sequence, clues about utterances of the foreign culture, and examples of how cultural influences manifest themselves in most sequences. Also provided in the handbook are methods for evaluating the workshop, such as a cultural self-awareness test designed to measure ability to recognize cultural influences in one's own thinking. Data obtained from an evaluation of an abbreviated version of the workshop are included for comparison. (Author/ND)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

Technical Report 74-13

HumRRO-TR-74-13

HumRRO

ED129683

Workshop in Intercultural Communication: Handbook for Instructors

HumRRO

Alfred J. Kraemer

U.S. DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

SE000 458

HUMAN RESOURCES RESEARCH ORGANIZATION
300 North Washington Street • Alexandria, Virginia 22314

Approved for public release; distribution unlimited.

June 1974

Prepared for

U.S. Army Research Institute for the
Behavioral and Social Sciences
1300 Wilson Boulevard
Arlington, Virginia 22209

The Human Resources Research Organization (HumRRO) is a nonprofit corporation established in 1969 to conduct research in the field of training and education. It is a continuation of The George Washington University Human Resources Research Office. HumRRO's general purpose is to improve human performance, particularly in organizational settings, through behavioral and social science research, development, and consultation. HumRRO's mission in work performed under Contract DAHC 19-73-C-0004 with the Department of the Army is to conduct research in the fields of training, motivation, and leadership.

The findings, guidelines, and assumptions of the handbook are not to be construed as an official Department of the Army acceptance or position. The Army Research Institute for the Behavioral and Social Sciences cautions the reader that the techniques described herein have not, as yet, undergone adequate technical evaluation. The contents of the handbook reflect the views of the Human Resources Research Organization which is responsible for the accuracy and completeness of the guidelines thus far presented.

June 1974

© Human Resources Research Organization (HumRRO)

300 North Washington Street
Alexandria, Virginia 22314

Reproduction in whole or in part permitted
for any purpose of the U.S. Government

AUG 30 1976

Unclassified

SECURITY CLASSIFICATION OF THIS PAGE (When Data Entered)

REPORT DOCUMENTATION PAGE		READ INSTRUCTIONS BEFORE COMPLETING FORM
1. REPORT NUMBER HumRRO-TR-74-13	2. GOVT ACCESSION NO.	3. RECIPIENT'S CATALOG NUMBER
4. TITLE (and Subtitle) WORKSHOP IN INTERCULTURAL COMMUNICATION: Handbook for Instructors		5. TYPE OF REPORT & PERIOD COVERED Technical Report
		6. PERFORMING ORG. REPORT NUMBER HumRRO-TR-74-13
7. AUTHOR(S) Alfred J. Kraemer		8. CONTRACT OR GRANT NUMBER(S) DAHC 19-73-C-0004
9. PERFORMING ORGANIZATION NAME AND ADDRESS Human Resources Research Organization (HumRRO) 300 North Washington Street Alexandria, Virginia 22314		10. PROGRAM ELEMENT PROJECT TASK AREA & WORK UNIT NUMBERS 62107A; 2Q062107A744; 00; 706
11. CONTROLLING OFFICE NAME AND ADDRESS U.S. Army Research Institute for the Behavorial and Social Sciences, 1300 Wilson Boulevard, Arlington, Va. 22209		12. REPORT DATE June 1974 13. NUMBER OF PAGES 84
14. MONITORING AGENCY NAME & ADDRESS (if different from Controlling Office)		15. SECURITY CLASS. (of this report) Unclassified 15a. DECLASSIFICATION/DOWNGRADING SCHEDULE

16. DISTRIBUTION STATEMENT (of this Report)

Approved for public release; distribution unlimited.

17. DISTRIBUTION STATEMENT (of the abstract entered in Block 20, if different from Report)

18. SUPPLEMENTARY NOTES

Research performed under Work Unit COPE by HumRRO Division No. 7 (Social Science), Alexandria, Virginia

19. KEY WORDS (Continue on reverse side if necessary and identify by block number)

Communication training
Cultural influences
Cultural self-awareness
Intercultural communication
Workshops

20. ABSTRACT (Continue on reverse side if necessary and identify by block number)

The objective of the HumRRO Workshop in Intercultural Communication is to improve the participants' skill in intercultural communication by increasing their ability to recognize cultural influences in their own thinking. This handbook includes detailed instructions for administering the workshop, provides a guide to the scripts of the videotaped dialogues used in the workshop exercise, and describes methods for evaluating the workshop. Data obtained during an initial evaluation are included

DD FORM 1 JAN 73 1473 EDITION OF 1 NOV 65 IS OBSOLETE

Unclassified

SECURITY CLASSIFICATION OF THIS PAGE (When Data Entered)

PURPOSE

This handbook was prepared for instructors in U.S. military schools and in the training programs of other U.S. Government agencies who are planning to conduct the HumRRO Workshop in Intercultural Communication. The workshop was designed for use in programs that prepare Americans for overseas assignments requiring considerable interaction with host nationals. The guidelines and suggestions offered are based on the experience gained during 30 experimental sessions of the workshop.

CONCEPTUAL FRAMEWORK OF WORKSHOP

When two people attempt to communicate, each makes certain assumptions—usually implicitly—about the other's thinking. Ease of communication between them is partially determined by the extent to which these assumptions are correct. When their cultural backgrounds differ, unwarranted assumptions that result from cultural conditioning become a major source of difficulties in the communication process.

The objective of the workshop is to prepare Americans for such difficulties by increasing their cultural self-awareness, that is, their ability to recognize cultural influences in their own thinking. This should reduce their tendency to make unwarranted, culturally conditioned assumptions, and help them identify such assumptions as sources of misunderstandings that have already occurred.

DESIGN OF THE WORKSHOP EXERCISE

Cultural self-awareness is difficult to develop, particularly in persons who have not previously recognized that they are influenced by cultural factors in ways over which they have little control, and of which they are only dimly aware. The main difficulty is created by the fact that these influences are not manifest apart from other influences, such as age, education, occupation, or the constraints of the situation. The technique used in the exercise requires participants to learn how to discover manifestations of cultural influences in spite of this difficulty.

Participants analyze video recordings of staged segments of conversations occurring overseas between an American and a host national, played by actors. These conversations take place in an imaginary country in the context of work situations involving military officers, Foreign Service and Peace Corps personnel, and a businessman. The segments appear to be excerpts from recordings of ongoing conversations, but only the excerpts were actually written and produced. Each shows at least one manifestation of a cultural influence in what the American is saying, or in the way it is said.

The excerpts are grouped into sequences; each sequence shows several different manifestations of a given cultural influence, while the other influences vary from excerpt to excerpt. Thus, in each sequence a given cultural influence is a common element that is gradually brought into focus. The recordings contain a total of 138 excerpts, grouped into 21 sequences.

Participants view one excerpt at a time. After each one they try to form a tentative hypothesis—in writing—as to the cultural influence (or influences) reflected in what the American is saying. They then discuss their hypotheses. Their task is to learn how to

discover the common cultural element in each sequence; the instructor's function is to facilitate the learning process. The instructor is able to adjust the level of difficulty of the exercise—within limits—to the level of sophistication of the participants. The workshop lasts about two days (14-16 hours).

SELECTION OF PARTICIPANTS

In selecting participants for the workshop, the following should be kept in mind:

(1) The individuals making up a workshop group should be similar in terms of their degree of cultural self-awareness. A great disparity among participants makes it difficult to conduct the workshop exercise at an appropriate level of difficulty.

(2) The workshop is not designed to benefit individuals afflicted by a crass ethnocentrism. Such individuals are likely to be a disruptive influence.

(3) Preference should be given to individuals who already have some skill in intercultural communication.

(4) The optimum size of workshop groups is 7 to 10 participants.

PROCEDURE FOR CONDUCTING THE WORKSHOP

The following aspects of the conduct of the workshop are described:

(1) The need for the instructor to know the background of the participants.
(2) Explaining the objective of the workshop.
(3) Describing the workshop exercise to participants.
(4) Preparing participants for the exercise.
(5) The procedure to be followed during the exercise.
(6) Handling participants' resistance to the learning experience.

GUIDE TO USE OF THE SCRIPTS

For each excerpt, the specific aspects of the American's utterances that reflect the cultural influence common to all the excerpts in the sequence are indicated. The clues provided in the utterances of the host national are also indicated. Additional examples of how the cultural influences manifest themselves are given for most sequences.

EVALUATION OF THE WORKSHOP

Instructors are provided with methods for evaluating the workshop. Data obtained after administering an abbreviated version of the workshop are included as a basis for comparisons.

One of the evaluation instruments is a cultural self-awareness test designed to measure ability to recognize cultural influences in one's own thinking. An initial effort to validate this test, by correlating individuals' scores with a measure of their intercultural experience, yielded a validity coefficient of .40. The test was used with eight workshop

groups at the Command and General Staff College and the Foreign Service Institute. Six of the eight groups scored significantly higher than their comparison groups.

The responses of the CGSC students to an evaluation questionnaire (not used with the FSI students) showed quite favorable reactions to the workshop.

The unabbreviated version of the workshop could not be evaluated. No appropriate student groups could be found that were available for the required two-day period.

PREFACE

This handbook provides detailed guidelines for conducting the HumRRO Workshop in Intercultural Communication. The approach used in this workshop is described in HumRRO Technical Report 73-17, *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication*. Also included in the present report are the results of evaluations of short versions of the workshop.

This work was carried out as part of Work Unit COPE, Development of a Method for Training Military Personnel for Interaction With Foreign Nationals, by HumRRO Division No. 7 (Social Science) in Alexandria, Virginia. Dr. Arthur J. Hoehn was the Director of the Division during the major portion of the work. Dr. Robert G. Smith is the present Director. Dr. Alfred J. Kraemer was the Work Unit Leader. Mr. John D. Harris conducted most of the analysis of the evaluation data and assisted in the preparation of this report.

Over 375 individuals in the military, the Foreign Service, and other organizations contributed to the development of the workshop. About 80 served as subjects during preliminary research, and the others participated in 30 experimental sessions of the workshop during which the procedures described in this report were tried out and refined.

Permission has been obtained for use of copyrighted material included in the text.

HumRRO research for the Department of the Army under Work Unit COPE was performed under Army Contract DAHC 19-73-C-0004. Army Training Research is performed under Army Project 2Q062107A745.

Meredith P. Crawford
President
Human Resources Research Organization

TABLE OF CONTENTS

Section		Page
1	**Introduction**	13
2	**Conceptual Framework**	14
	Working Hypotheses	14
	Need for Cultural Self-Awareness	15
	Difficulties in Recognizing Cultural Influences	16
3	**Design of the Workshop Exercise**	18
	Use of Video Recordings	18
	Selection of Cultural Influences	18
4	**Selection of Participants**	20
5	**Procedure for Conducting the Workshop**	22
	Knowing the Participants	22
	Explaining the Objective of the Workshop	22
	Describing the Workshop Exercise	23
	Preparing Participants for the Exercise	24
	Procedure During the Exercise	25
	How to Handle Participants' Resistance to the Learning Experience	26
	Use of Workshop Incidents	27
	Failure to Recognize Faulty Communication	28
	A Note of Caution	29
6	**Guide to Use of the Scripts**	30
	Construction of Dialogue Excerpts	30
	Clues	31
	Selection of Excerpts	31
	Sequence 1	32
	Sequence 2	34
	Sequence 3	36
	Sequence 4	37
	Sequence 5	38
	Sequence 6	39
	Sequence 7	40
	Sequence 8	41
	Sequence 9	42
	Sequence 10	43
	Sequence 11	44
	Sequence 12	45
	Sequence 13	46
	Sequence 14	46
	Sequence 15	47

Section — Page

6 *(Cont.)*

Sequence 16 48
Sequence 17 49
Sequence 18 49
Sequence 19 51
Sequence 20 52
Sequence 21 53

7 **Evaluation of the Workshop** 55
Questionnaires 55
Questionnaire on Nationality Clues 55
Rationale and Content 55
Validation 56
Results of Evaluation Questionnaire 57
Results of Questionnaire on Nationality Clues (CSA Test) 57
Another Possible Test 61

References 65

Appendices (Handouts)

A Questionnaire on Nationality Clues 67
B Diary Excerpt of U.S. Table-Tennis Team Captain 75
C Worksheet for Participants 76
D Outline for Focusing on Cultural Characteristics of Ideas and Behavior 78
E Situations in Video Excerpts 79
F Suggested Readings for Instructors and Participants 81

Figure

1 Evaluation Questionnaire 58

Table

1 Results of Questionnaire on Nationality Clues (Workshop and Non-Workshop Groups) 60

Workshop in Intercultural Communication: Handbook for Instructors

Section 1

INTRODUCTION

This handbook was prepared for instructors in U.S. military schools, and in the training programs of other U.S. Government agencies, who are planning to conduct the HumRRO Workshop in Intercultural Communication. It provides guidelines and suggestions based on experience gained during 30 experimental sessions of the workshop. The participants in these sessions included military officers, Foreign Service personnel, and businessmen.

The handbook is intended to be read in conjunction with HumRRO Technical Report 73-17, *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication*[1] (1). That report describes the workshop exercise and the conceptual framework within which it was developed, and contains the scripts written for the videotaped dialogues used in the exercise.

The workshop was designed for use in training programs that prepare Americans for overseas assignments requiring considerable interaction with host nationals. Its objective is to develop the participants' "cultural self-awareness," that is, their ability to recognize manifestations of cultural influences in their own thinking. This ability will increase their effectiveness in intercultural communication by reducing their tendency to make unwarranted assumptions about the persons with whom they are interacting. It will also help them identify such assumptions as sources of misunderstandings that have already occurred. The workshop lasts two days (14-16 hours).

Persons planning to conduct the workshop should have a social science background, be experienced in using various techniques of small-group instruction, and be well acquainted with the intercultural aspects of the assignments for which the workshop participants are being prepared; they should also attend the Instructor Training Workshop provided by HumRRO. This handbook is not intended as a substitute for any of these prerequisites.

The most difficult aspects of conducting the workshop are reacting appropriately to the responses, questions, and comments of the participants, and overcoming the resistance to the learning experience usually evidenced by a few of them. The handbook cannot be very specific in that respect. Ideally, instructors should first go through the exercise themselves to experience it from the participants' point of view. This viewpoint is not possible once the instructor has read this handbook or the earlier report.

In addition, instructors should first observe a group of participants in a workshop conducted by someone else, to see how the guidelines and suggestions offered here can be applied. It is also desirable for instructors to practice their required workshop behavior in advance, particularly their reactions to the written responses each participant has to make to the videotaped material.

The six appendices (A through F) contain workshop aids. Their use will be discussed in Section 5.

In addition to their workshop use, some parts of this handbook may be useful to persons who conduct other types of training in intercultural communication, as well as to persons who lecture on the subject.

[1] Hereafter referred to as "the earlier report."

Section 2

CONCEPTUAL FRAMEWORK[1]

WORKING HYPOTHESES

When two persons attempt to communicate with each other, each makes certain assumptions about the cognitions—the thoughts and thought processes—of the other. They may make these assumptions knowingly or, more frequently, without being aware of making them. Ease of communication between people is partially determined by the extent to which these assumptions are correct. When false assumptions interfere with communication, people may perceive it immediately or may discover it later; often they never become aware of it.

Probably the most common assumptions that people in an encounter make about each other's cognitions are assumptions involving *projected cognitive similarity*—when they assume that the other person's cognitions are similar to what their own would be if they were in the other's place. Since cognitions are based largely on experience, the validity of such assumptions—and consequently ease of communication—should depend largely on the degree to which the persons' experiences are similar.

Notice the ease with which identical twins communicate with each other, and the difficulties in communication experienced by persons who differ considerably in some important aspects of their experience, such as age, income, level of education, or geographical environment. These kinds of differences, however, are often minimal in encounters between Americans and persons of other nationalities. It would be a rare occurrence to have an old Thai peasant and a young Wall Street banker trying to communicate with each other. More typical are encounters involving persons who are similar in age, education, and occupation, and who differ primarily in their cultural background. In such cases, cultural differences can be expected to assume a much greater importance than the other factors in contributing to false assumptions involving projected cognitive similarity.

An Illustration

The following anecdote will serve as an illustration. It is an excerpt from the diary kept by a young American computer engineer while he was the captain of the United States ping-pong team during its visit to China in 1971. He wrote:

> "I seemed to have some kind of a communications gap with many of the Chinese I met. I had a number of talks, for example, with our interpreter, but we sometimes had difficulty getting through to each other. He spoke excellent English, and I used very simple words, but he often apologized and said I should get a better interpreter because 'I just don't understand what you are saying.' I used words like 'individual' and 'unique'. They are words he knows, but he couldn't relate them to the idea of doing what you want to do. 'Do what I want to do?' one puzzled Chinese asked me. He looked terribly

[1] This section is adapted from the earlier report for readers who may not have a copy.

confused, as if to say: 'How do you do that?' I guess in China you have to do what the chairman tells you to do and then everything is cool and happy."[1]

Several things should be noted about this encounter. The two people involved were of the same sex and similar in age and level of education. The Chinese was a 26-year old university graduate and, being an interpreter, probably spoke English as well as almost any Chinese. The exact question asked by the American that prompted the question, "Do what I want to do?" is not known. However, the American recalls that the exchange occurred during a discussion of vocational choice, and whether or not one should always follow a leader's orders.[2] Let us suppose that the American's question was something like "But what do *you* want to do?", asked after hearing the Chinese describe his vocational interests in terms of how he might best serve the state. Note that the American had a ready explanation for the puzzlement of the Chinese: "I guess in China you have to do what the chairman tells you to do and then everything is cool and happy." This explanation seems to downgrade the intellectual level of the interpreter, as well as that of the Chinese people in general. In the eyes of the American, the interpreter is a lesser person for not asserting his own individuality.

The American's reaction suggests that he had no doubt that his question had the same meaning for the interpreter as it did for him. For how could anyone speaking English that well not understand such a simple question? However, the apparently simple question, "But what do *you* want to do?" implies certain assumptions by the American about the cognitions of the Chinese interpreter, namely, that the latter understood and valued the idea of individual choice—assumptions likely to be unwarranted because individualism, as known in American society, is neither well understood nor valued among the Chinese.[3]

What should the American have done, once he had asked the question and observed the puzzlement of the Chinese? At the very least, he should have suspended judgment. And this would have been more likely, had he been alert to the possibility of an unwarranted assumption on his part. Probably no harm resulted from the failure in communication illustrated in this example. The American returned home after a few days. But had this been the beginning of a tour of duty, during which he would have met regularly with this Chinese, his early disparagement of the latter could have adversely affected future encounters between the two.

NEED FOR CULTURAL SELF-AWARENESS

The foregoing considerations led to the conviction that people could improve their effectiveness in intercultural communication by increasing their cultural self-awareness, that is, their ability to recognize cultural influences in their own cognitions. This should have several beneficial results.

Most important, it should enhance their skill in *diagnosing difficulties* in intercultural communication. It would enable them to examine such difficulties from the point of view of discovering what cultural elements in *their own* cognitions led them to make false assumptions about the cognitions of the other person. Ordinarily one's reaction to not being able to communicate what seems to be a self-evident idea is to

[1] Newsweek, April 26, 1971; ©, quoted by permission.

[2] Personal communication from Mr. Jack Howard, the American in the encounter.

[3] This example was shown to about 150 Americans with some international experience. Many thought that the Chinese understood the American only too well, and that he pretended to be puzzled because it was politically unsafe for him to speak his mind. Others, also feeling certain that the Chinese understood the American's question, interpreted his puzzlement to mean, "How could anyone possibly do what he wants to do under present conditions?"

speculate on what shortcomings of the other person might explain the difficulty. This may be useful in one's own culture where false assumptions about another person's cognitions are more likely to have a psychological basis. In an intercultural situation, however, a search for psychological explanations can have unfortunate results—unless one is an expert on the host culture. The non-expert is likely to come up with explanations that are not only not valid, but that falsely attribute deficiencies in character or intellect to the other person.

At the very least, an increase in cultural self-awareness should make it easier for people to suspend judgment when they are confronted, in another society, by behavior that appears odd. It should make them more ready to suspect that the appearance of oddness may be caused by the cultural influences in their own cognitions.

Some intercultural encounters are isolated occurrences, such as a meeting between a good-will hostess and a foreign visitor arriving at an airport. But the important ones are usually part of more or less continuing relationships that often last as long as the overseas tour of duty by the American, or the U.S. tour of a foreign national. Under such circumstances suspension of judgment and subsequent diagnosis are very useful, because the next meeting offers an opportunity to try to correct previous misunderstandings.

Another beneficial result of increased cultural self-awareness should be greater awareness of one's ignorance of the other culture, and a corresponding increase in motivation to learn more about it. For example, as long as one assumes that a particular thought pattern is universal (under given circumstances), one has no reason to look for a cultural variation. Recognizing its cultural aspects should result in awareness that the thought pattern may not be shared to the same extent in the other culture, and should arouse curiosity as to the nature of its variation there. But it is difficult to learn to recognize subtle manifestations of this variation among host nationals during stateside training—particularly if there are no nationals from the host country in the program. The ideal place for learning about the host culture is *in* the host country. However, predeparture training of the kind involved in the workshop can be an effective preparation for in-country learning.

DIFFICULTIES IN RECOGNIZING CULTURAL INFLUENCES

There is nothing new, of course, in the idea that knowledge of one's own culture should make it easier to interact with people of another culture.[1] But one may know one's culture in terms of anthropological or sociological abstractions and still be unable to recognize cultural influences in one's thinking. During preliminary research on how to increase cultural self-awareness, video recordings were made of role-playing encounters between various Americans and a specially trained foreign actor. When the recordings were shown to the Americans, they could recognize only the very obvious manifestations of cultural influences in themselves, in spite of the clues provided by the actor. When they were asked to state reasons for a given thought pattern, or for a particular way of expressing a thought, they did so almost invariably in terms of what they perceived to be the constraints of the situation (the imaginary one, as well as the role-playing situation), or in terms of their individual uniqueness ("I guess that's just the way I am, that's *me*.")

The recordings were also shown to social scientists and other persons concerned with improving training for overseas assignments. With rare exceptions, the ability of these individuals to recognize cultural influences in the Americans' behavior did not seem much greater. Again the focus was mostly on the individual characteristics of the role player

[1] See, for example, White and Holmberg (2).

and on assumed situational constraints. As French has noted, "In certain contexts, all behavioral scientists know that we too 'have a culture'. Far less frequently is this culture made part of explanations of our own behavior. It is a function of the culture bondage we all share that we 'forget' our own culture, even after having become intellectually convinced of its existence." (3, p. 420).

What makes it so difficult to recognize cultural influences in one's own thinking? There are several reasons. First, since these influences are shared to some extent by most people with whom one ordinarily comes into contact, there is nothing in the reactions of others to draw one's attention to them. Second, these influences manifest themselves only in combination with other influences, such as education, age, occupation, role, group memebership, or situational constraints. In addition, most people rarely have any need or opportunity to learn to recognize the influence of their own culture, while learning to recognize the other influences is part of the socialization process.[1]

[1] In behavioristic terms, learning to "recognize the influences of their own culture" refers to learning discriminative verbal responses to certain characteristics of Americans (including oneself). In the language of attribution theory, it refers to a change in one's perception of the causality attributed to these characteristics.

Section 3

DESIGN OF THE WORKSHOP EXERCISE

The conceptual framework, together with observations made during the preliminary research, led to the following requirements for the design of the learning experience. First, the experience should confront the learners with behavior that could easily be their own in an intercultural encounter during an assignment abroad. Second, their witnessing of that behavior should be structured in such a way that they could learn to perceive cultural influences in spite of the presence of other, more readily noticeable influences. Third, the behavior of the host national should provide clues that would facilitate the learning process. Finally, the experience should involve the learners actively in the process; they should actually be practicing the analytic behavior necessary for the recognition of cultural influences.

USE OF VIDEO RECORDINGS

These considerations led to the design of a small-group exercise in which participants are shown video recordings of staged segments of conversations between an American and a host national in an imaginary "non-Western" country. The settings are work situations involving military officers, Foreign Service and Peace Corps personnel, and a businessman. The roles are played by actors, and the dialogue follows a script. The segments appear to be excerpts from recordings of spontaneous conversations, but only the excerpts were actually written and produced.

Each excerpt shows at least one manifestation of a cultural influence in what the American is saying, or in the way it is said. The excerpts are grouped into sequences, with each sequence showing several different manifestations of a given cultural influence; other influences vary from excerpt to excerpt. Thus, in any one sequence, a particular cultural influence is a common element that is gradually brought into focus. Participants in the exercise view one excerpt at a time. After each one they try to form a tentative hypothesis—in writing—as to the cultural influence (or influences) reflected in what the American is saying. They then discuss their hypotheses. Their task is to learn how to discover the common cultural element in each sequence.

SELECTION OF CULTURAL INFLUENCES

The following aspects of American culture were selected for inclusion in the exercise:[1]

Individualism—The belief that each person is a distinct entity, and ought to assert and achieve independence from others.

Egalitarianism—The belief that all human beings are equal in their intrinsic worth.

Action orientation.

[1] See the earlier report for the criteria used in arriving at this selection.

Perception of interpersonal encounters primarily in terms of their immediate utility, and downgrading of the social significance of such encounters.

Universalism—The value attached to being guided in one's actions in a given situation primarily by an obligation to society (i.e., by general standards of conduct—laws, regulations, rules, established procedures, etc.).

Definition of persons (including oneself) in terms of their work and achievements.

The belief that the collective wisdom of the group is superior to that of any individual.

The idea that the process of decision making requires evaluation of the consequences of alternative courses of action, and selection of the one that, on balance, seems most advantageous.

The belief that competition is a good way of motivating people.

The idea that there is usually a best way of doing something, which should be determined and then followed.

The belief that knowledge gained through observation is superior to knowledge gained in other ways.

Unnecessary quantification—The tendency to quantify aspects of experience that require no quantification.

Placing a higher value on utilitarian aspects of experience than on aesthetic ones.

Problem orientation—The tendency to perceive "problems" in the world, and in one's existence in it, and to look for "solutions."

The belief that thoughts cannot directly influence events.

Reasoning in terms of probability.

Impatience—The tendency to be annoyed by the pace of activities, if it is slow by one's own standards.

The tendency to make comparative judgments.

The willingness to offer one's services for the benefit of "the common good."

The belief in the existence of a behavior pattern called "self-help."

The use of absurd suppositions to communicate ideas, or to elicit ideas from other persons.[1]

Workshop participants are not told what the selected influences are. For them the task is somewhat like learning how to solve crossword puzzles. Knowing the contents of the list, and their order in the exercise, would make the experience of viewing the recordings like that of looking at puzzles that have already been solved. Of course, participants need not use the same labeling or phrasing that appears in the list. Their own way of describing a cultural influence is sufficient—perhaps better. Some will have difficulty in expressing their discovery of a cultural influence in any kind of coherent statement.

No attempt was made to select mutually exclusive cultural aspects of American society. To do so would have resulted in a very short list of aspects at a very high level of abstraction, such as the five value orientations described by Kluckhohn and Strodbeck (4). An effort was made to select aspects across a wide range of level of abstraction. As a result, while the term "manifestation" has been used to refer to a particular way in which an aspect might manifest itself (as shown in an excerpt), some of the aspects may themselves be thought of as manifestations of a higher order aspect, that is, one that is conceptualized at a higher level of abstraction.

[1] The order in which these aspects are listed here is not the order in which they are shown in the exercise. The order was changed so that readers who might view the recordings could still have at least some of the experience they would have as participants in the exercise.

The fact that certain aspects of American culture were selected for the exercise does not, of course, imply that they are present only in American society, or that they influence all Americans to the same degree. It is assumed, however, that the variability of these cultural aspects within American society is smaller than their variability among the nations of the world. Empirical evidence for this assumption is not available for each aspect on the list. Research that would support or refute it has not been conducted in each case. However, the burden of proof is on those who assert that a given aspect is universal. In the absence of empirical evidence, and when no logical argument can be made for universality, the assumption of cultural variation seems to be the better working hypothesis. For persons participating in the exercise the question of proof is not relevant. Much greater difficulties in communication can be expected to result from false assumptions of universality than from false assumptions of cultural variation.

Section 4

SELECTION OF PARTICIPANTS

The makeup of the workshop group should be a matter of great concern to the instructor. The ability to recognize (or to learn to recognize) manifestations of cultural influences in one's own thinking seems to vary enormously in the general population, even if only college graduates are considered. This should not be surprising since the opportunities for developing the ability vary greatly, apart from any personality characteristics that may be associated with one's readiness to develop it. To the extent that workshop groups reflect this variability, instructors can expect to encounter obstacles in their efforts to create the desired learning process.

The exercise can be conducted at various levels of difficulty, and it is important to find the appropriate level for each group. A great disparity among the participants in terms of their existing cultural self-awareness makes it impossible to find the right level for that group. In organizations that may wish to adopt the workshop, existing groups of students are unlikely to be of a suitable composition. It will therefore be highly desirable to make new groupings. While workshop instructors may find it difficult to convince their administrative superiors of the necessity for regrouping, the success of the workshop will be jeopardized by placing, in the same workshop group, people who vary greatly in terms of their existing level of cultural self-awareness. The Questionnaire on Nationality Clues included in Appendix A may be used for determining the composition of groups.

In some situations the workshop will be conducted only for a limited number of people selected from a larger student population. Experience gained during the development of the workshop suggests that preference be given to those individuals who are judged to have a higher level of skill in intercultural communication, or a higher level of motivation to acquire it. The workshop has appeared to be of least benefit to those persons who seem to need it the most. That paradox exists because such persons need more basic knowledge and skills in interpersonal communication; without this background they have difficulty comprehending the significance of the cultural self-awareness approach.

The workshop is not intended for individuals afflicted by a crass ethnocentrism. It is not designed to benefit people who are unsympathetic to other cultures. Such people are likely to be a disruptive influence. Nor is the workshop intended for individuals who have a very limited ability to think at an abstract level. Unlike students who have mistakenly entered a calculus class when they should be in a beginning algebra course, such individuals may not realize for a while that they are out of place. This can happen because much of the dialogue in the exercise is commonplace and therefore readily understandable to everyone who might be a participant.

The workshop can be conducted with as few as three participants. The recommended procedure can easily be followed with as many as eight. With larger numbers, however, the procedure becomes increasingly difficult, and eventually impossible.

Section 5

PROCEDURE FOR CONDUCTING THE WORKSHOP

For the most part this outline will not list "dos and don'ts" for the instructor, nor will it present specific instructional narrative for use in the workshop. Most instructors will prefer to apply the guidelines and suggestions offered here in their own style. Where the outline is very specific—as in the specific wording of questions to be asked—this is the result of experimenting with various alternatives, and the wording suggested was found to be most suitable for creating the desired learning process.

KNOWING THE PARTICIPANTS

It is useful for the instructor to be familiar with the background of the participants, particularly their past experience in intercultural encounters. This will make it possible, during the exercise, to ask participants to recall pertinent examples of miscommunication or pseudo-communication that occurred during these encounters. If the instructor is not already familiar with the group's level of sophistication in intercultural communication, a rough estimate can be made from the way each participant responds to a question such as, "In your experience in communicating with host nationals abroad, what caused you the most difficulty, apart from any language difficulties you may have had?"

EXPLAINING THE OBJECTIVE OF THE WORKSHOP

While the objective of the workshop is easy to state ("to develop your ability to recognize cultural influences in your thinking"), it is not easy to communicate. The difficulty lies in the fact that the phrase "cultural influences in your thinking" may have all sorts of meanings for participants other than the meaning intended by the instructor. Indeed, for some participants it may have little or no meaning. This difficulty cannot be avoided; it is inherent in the nature of the objective of the workshop. In fact, if the phrase had the same meaning for any individual that it has for the instructor, that individual would not need to participate in the workshop.

One approach to explaining the objective of the workshop is to use the anecdote from the visit to China by the U.S. ping-pong team (Appendix B). This allows the instructor to begin to deal with the most important aspect of the learning process, namely, learning to distinguish between the various types of causality in human behavior (i.e., role, situational constraints, life history, occupation, organizational affiliation, culture, etc.) Usually the layman's answer to the question, "Why did that person do (or say) this?", contains only a single plausible explanation—one that, to the layman, has a common-sense "ring of truth" to it. Having thought of such an explanation, most people make no attempt to think of other causes.

The following procedure is suggested for the use of the anecdote:

(1) Hand out copies of the anecdote (shown in Appendix B). Explain that the exact question asked by the American that prompted the question, "Do what I want to do?", from the Chinese is not known; however, it is known that the exchange occurred during a discussion of vocational choice, and of whether one should always follow a

leader's orders. Ask participants to suppose that the American's question was something like, "But what do *you* want to do?", asked by him after the Chinese described his vocational interests in terms of how he might best serve the state.

(2) Ask participants to answer the following questions in writing:

(a) What assumptions are implied by the American's question?

(b) Why do you suppose the Chinese responded as he did?

(c) Why do you suppose the American interpreted the response of the Chinese the way he did?

Ask the second question only after the first has been answered and ask the third only after the second has been answered. Of course, these questions do not have "correct" answers. Their purpose is to elicit responses that will show how the participants think about the causes of human behavior.

(3) Depending on the size of the group, ask some or all the participants to read their answers. Let the group discuss the answers. Ask appropriate questions to bring out the fact that a culturally conditioned assumption is implied by the American's question, and that it is unlikely that the assumption was warranted. Draw on the ideas presented in Section 2 to show the ramifications of these kinds of difficulties in intercultural communication.

(4) Ask participants to give examples, from their own experience, of difficulties in communication caused by implicit, culturally conditioned assumptions. This may be difficult for them at first. Do not proceed until they are able to do this. If they cannot, it is doubtful that they have understood the objective of the workshop or the reason why that particular objective was chosen.

DESCRIBING THE WORKSHOP EXERCISE

The exercise involves the participants in viewing and analyzing video-taped segments of conversations ("excerpts") between an American working overseas and a host national. The instructor should describe the way these recordings were produced and how the excerpts have been grouped into sequences. The earlier report provides this information. Do not give the group any clues as to the cultural influences that manifest themselves in these dialogues.

The participants' task in the exercise sounds simple enough: They will see each excerpt one at a time. After each one they are to identify—in writing—one or more cultural influences manifested in what the American is saying in that excerpt. At the end of each sequence of excerpts they are to identify—again, in writing—at least one common cultural influence, that is, one that manifests itself in all the excerpts of the sequence. (This has to be done in writing to insure that participants can think about the dialogue and formulate their identification of cultural influences without being affected by each other. This, in turn, is necessary so that the instructor can know the reactions of each participant. Without such knowledge, appropriate feedback cannot be provided. A suggested student worksheet is included in Appendix C.)

It must be emphasized to participants that it is not the purpose of the exercise to provide them with information about certain cultural influences in American society. This could be done in a lecture or through readings. Nor is the purpose to provide them with illustrations of how these influences manifest themselves. The particular examples included in the video recordings are but a small sample of the infinite possibilities. The objective of the exercise is to develop the participants' ability to recognize *a great variety* of manifestations, not just the few that are shown.

PREPARING PARTICIPANTS FOR THE EXERCISE

For many participants the exercise will not be an easy task. They probably will have had no previous experience in listening to a conversation from such a peculiar point of view.

Ordinarily, when people listen to a conversation between two other persons, they pay attention to the *manifest* content. They are focusing on *what* is being said, not on *how* it is being said, or on *why* it is being said *at a given point* in the conversation, or *why* it is being said *at all*. In the exercise participants will have to force themselves to pay less attention than they ordinarily would to the manifest content of the conversation. They will have to learn to pay attention to a form of *latent content*. However, this concept need not be strange to them. A readily understandable analogy is the way a clinical psychologist would listen to a conversation between two people in order to discover how they feel about each other. They might be talking about any subject, but attention would be focused on their tone of voice, their gestures, their facial expressions, etc. From these their feelings can be inferred—a *latent* content in their conversation.

At first, participants may not know exactly what to look for, except to the extent that they already have some ability to recognize manifestations of cultural influences. Therefore, so that the beginning of the task may not be too frustrating, the first few sequences contain some relatively easy excerpts.

The workshop should have been preceded by a lecture or by readings on cultural values, assumptions, and beliefs, with particular reference to American society. If it was not, the instructor may have to provide some definition of "cultural influence." Actually no such definition is needed, since the exercise itself is designed to develop the meaning of the concept. This fact may be too difficult for the participants to grasp, however, and they may ask for a definition. While it will probably not help them, they will at least think it does.

Participants have found a *statistical* explanation of "cultural influence" readily comprehensible and applicable to the task in the exercise. Such an explanation is implied in the classic statement by Kluckhohn and Murray (5, p. 53):

> "Every man is in some respects
>
> a. like all other men,
>
> b. like some other men,
>
> c. like no other man."[1]

"Like all other men" refers to aspects that are universal—they are shared by all human beings. "Like no other man" refers to aspects that are unique to a single person—what the layman means by "personality." "Like some other men" refers to aspects that are common to various people. They may be common—across nationalities—to all people of the same sex, or the same age, or the same socioeconomic level, or the same occupation, or to people who find themselves in certain situations (e.g., prisoners in a cell), or who play the same role (e.g., tourists). Similarly, "like some other men" also refers to aspects that are common to some people because they have been raised in the same social environment—though they may differ in most other respects. For the purpose of the exercise, "cultural" refers to some of these similarities—shared values, beliefs, and assumptions. (A diagram that participants have found helpful is contained in Appendix D.)

The nature of that environment may differ sharply between some countries and very little between others. Also, it obviously varies within each country. Therefore we cannot speak of *American* cultural influences as if they were unique to Americans, and as if they

[1] Clyde Kluckhohn, and Henry A. Murray, "Personality Formation: The Determinants," in *Personality in Nature, Society, and Culture*, Kluckhohn and Murray (eds) (2nd ed.), Alfred A. Knopf, New York, 1953; ©, quoted by permission.

affected all Americans equally. But we can speak of influences that are stronger in American society and the effects of which can be observed more frequently among Americans. It should also be pointed out to the group that the cultural influences included in the exercise are shared to a greater extent by *middle-class*, *adult* Americans.

The participants' task is, of course, facilitated by the fact that the excerpts are grouped into sequences, with each sequence showing several different manifestations of a given cultural influence, while the other influences (personality, occupation, situational constraints, etc.) vary from excerpt to excerpt. Thus, in each sequence, a particular cultural influence is a common element that is gradually brought into focus. Participants are not expected to identify that influence upon seeing the first excerpt of a sequence, although they may do so. Rather they are expected to form one or more tentative hypotheses as to what it might be. Upon seeing the subsequent excerpts these hypotheses will either be confirmed or may have to be revised.

In providing these various instructions to the group, instructors may find it helpful to use an excerpt to illustrate what they are talking about. For that purpose an excerpt should be selected that will not be included in the exercise.

The last step in preparing participants is to familiarize them with the job situations that provide the context for the conversations from which the excerpts appear to have been taken. The necessary material is included in Appendix E.

PROCEDURE DURING THE EXERCISE

The excerpts are to be shown one at a time. After each one, participants try to identify—in writing—at least one cultural influence manifested in the thinking of the American. The reader who has not gone through the exercise may wonder how participants can know what the Americans are thinking. All they can observe is their behavior. However, the dialogue material functions like a projective test, particularly for participants with experience in "non-Western" countries. The participants project their own thinking, that is, they assume that the Americans must be thinking what they themselves would be thinking if they were saying these things. At the end of a sequence the participants try to identify—again in writing—at least one common cultural influence.

After each excerpt some or all participants (depending on the size of the group) are asked to read their responses to the group. Most responses will fall into one of the following categories: (a) responses that refer to cultural aspects of the American's thinking, (b) responses that refer to non-cultural aspects, and (c) responses that refer to aspects (cultural or non-cultural ones) that cannot be inferred from anything in the behavior of the American—the participant has made an erroneous inference, or has "heard" or "seen" something that was not actually in the excerpt.

The instructor should not label responses as being right or wrong. For all but the last excerpt in a sequence, responses of the first type may be called "plausible hypotheses" to be confirmed or disconfirmed by subsequent excerpts. The instructor's task is to help the participants recognize—through guided group discussion—why the other kinds of responses are inappropriate. With responses of the second type this may be done by formulating questions that force participants to adopt a cross-cultural perspective. With the third type of response it may be done by asking participants for the basis of their inference.

The instructor must not identify the common cultural influence in a sequence unless the group is unable to do so. It would remove much of the learning opportunity for participants who have not yet identified that influence. Consequently, a "correct" response should not be acknowledged as such until a majority of the group agrees with it.

As noted in the earlier report, the level of difficulty of the exercise may be varied by the selection of excerpts to be used in each sequence, and by either stopping certain

excerpts before their completion (at points indicated in the scripts) or playing them in their entirety.

If a given sequence is too difficult for the group—that is, the majority has not identified a common cultural influence after seeing five excerpts, and early stops were used—the sequence should be shown again, this time playing the selected excerpts in their entirety. If further help is needed, the instructor should quote the "clues" to the group and show how they can help. Eventually the relevant utterances of the Americans may have to be quoted. (See Section 6.) When this does not help, the instructor should provide anecdotal examples. If the group is still stymied, *then and only then* should the instructor identify the common cultural influence.

When the group has come to recognize the influence in question, participants should be asked to give examples—in writing—of a manifestation of that influence in their own thinking, preferably in the context of an intercultural encounter. Some of these examples should then be read to the group.

One of the most difficult aspects of conducting the exercise is to know how much time to devote to helping those who have difficulty, without boring those who do not. One way for the instructor to maximize this time is to seek the assistance of participants who do not need help—for example, by asking them to give the group additional examples of manifestations of the cultural influence shown in the sequence under discussion. This works only up to a point, however. Therefore, every effort should be made to assemble workshop groups that are relatively homogeneous with respect to the participants' existing level of cultural self-awareness. When there is a great disparity in the group, the effectiveness of the workshop is bound to be diminished for all the participants.

HOW TO HANDLE PARTICIPANTS' RESISTANCE TO THE LEARNING EXPERIENCE

The instructor should be prepared for participants who consider themselves quite sensitive to cultural differences but who find the exercise more difficult than most other group members. This experience is unsettling and usually leads them to engage in counterproductive behavior. They may vehemently question the plausibility of the manifest content of some excerpts, or they may insist that the common cultural aspects of the Americans' thinking in a given sequence are universal. The instructor should give the group an opportunity to deal with such reactions. If there are individuals with extensive overseas experience in the group, they are likely to defend the plausibility of the manifest content. And if, in addition, they have understood the purpose of the exercise from the beginning, they will point out that arguments over the manifest content are largely irrelevant.

With respect to assertions that the common aspects of the Americans' thinking in a given sequence are universal, the instructor may either cite evidence from cross-cultural research or, in cases where there has been no research, shift the burden of proof to the individual making the assertion. In the absence of evidence, and if no logical argument can be made for universality, the existence of cultural variation is the more tenable hypothesis. Thus, the instructor should not hesitate to ask participants to offer a logical explanation as to why an aspect of thinking (that is the focus of a sequence) should be universal. They will find this very difficult to do.

Of course, assumptions of universality are also likely to be made by other participants. In fact, the exercise may be regarded as an effort to increase the participants' ability to recognize unwarranted implicit assumptions of universality. In the case of some sequences participants will buttress these assumptions by pointing to the constraints of

the situation. Such arguments imply that within these constraints there can be little or no variability in the thinking of individuals, regardless of their culture. When a participant seems unconvinced that a particular utterance by the American reflects a cultural influence—after all, it seems so natural and self-evident—one way for the instructor to proceed is to give examples of things that could be said that would reflect contrasting cultural influences. This makes the participant aware—perhaps for the first time—that there is a range of alternative ways of thinking in the place of the one that seems so natural.

Difficulties can be expected throughout the exercise with participants who have not yet grasped the meaning of the concepts of cultural influence and multiple causation. A good illustration is provided in the following incident which occurred during a group discussion after the viewing of sequence 5, on egalitarianism. To provide an additional example of a manifestation of egalitarianism the instructor showed the group a photograph that had appeared on the front page of a newspaper. It pictured a U.S. Army colonel in Vietnam carrying an American sergeant piggyback. The caption explained that the sergeant had walked barefoot for eight hours following his release by the Vietcong after two years as a POW. The instructor expressed the view that in most countries of the world it would be unlikely that a colonel would ever carry an enlisted man just because he had sore feet.

One of the participants immediately retorted, "He just wanted to get his picture in the papers," and his tone of voice implied that this explanation made more sense than the idea that the colonel's thinking reflected a cultural influence. The instructor must be quick to recognize and point out the fallacy in this kind of reasoning. If he does not do so, the rest of the group may find such a "common-sense" idea an attractive "explanation."

The fallacy does not lie in the idea itself. In fact, the participant may have been correct concerning the colonel's motivation. The fallacy was in implying that a statement of the colonel's motivation *would contradict* the idea that his thinking was culturally influenced. Actually, the colonel's motivation (whatever it was, unless he was forced to do it) and the influence of egalitarianism are quite compatible. Cultural influences do not, of course, prevent people from having their own ideas as to why they behave as they do. To the contrary, they influence the development of these ideas to a considerable extent.

The way to handle this kind of fallacy is to pose the question of why the motive led to the particular behavior, in this case, "Why did the colonel think of *that particular way* to get his picture in the paper? Why not some other way? What is the likelihood that, say, an Iranian colonel who wanted to get his picture in the paper would every carry an enlisted man piggyback? A Latin American? An Arab? A Vietnamese?"

The participant's reaction to the picture illustrates a phenomenon well known to psychologists concerned with studying the layman's "common-sense" psychology, that is, the naive explanation of behavior. As noted earlier, most persons, in attempting to explain observed behavior, do not think beyond a "common-sense" cause. Once such a cause has been thought of, no further effort is made to identify other causal factors.

USE OF WORKSHOP INCIDENTS

An effective way of providing participants with additional examples of how a given cultural influence manifests itself is to draw their attention to instances occurring in the workshop group itself. Such examples are more advantageous than anecdotes because their plausibility is self-evident. Here are some actual instances:

> Participants have just finished reading aloud their responses to a particular excerpt. During the ensuing discussion there is some disagreement as to just

what had been said in the excerpt. The instructor tries to settle the disagreement by telling the group what was actually said. None of the participants who were in disagreement had recalled the dialogue correctly. But they are not convinced that the instructor's version is correct. Someone suggests, "Let's look at the tape again!" and everyone agrees. Why do they prefer to see the recording again?

During a discussion of cultural influences in country X by several participants who had been there, another participant has something to offer. He begins apologetically with "Of course, I haven't been there, but . . . ." Why is he apologetic about not having been there?

At one point during the exercise a participant says to the instructor, "Isn't it about time for a coffee break?" Why does the participant feel free to remind the instructor?

Instructors can even generate their own instances. For example, answer a participant's question with "Let me think," and think about it for at least half a minute. Then ask the group how they felt during the silence. After they described their feelings, ask them why they felt the way they did.

There are some excerpts in which the manifestation of the cultural influence common to the sequence is quite weak or ambiguous. (Excerpt 6 in sequence 18 is a good example.) However, in these cases the material works like a projective test. The participants project into the thinking of the American the ideas that they themselves would have if they were in the same situation. It is important for the instructor to point out the cultural aspects of such projections to the participants. It would be rare for them to question the validity of an excerpt when their own projections actually confirm it.

FAILURE TO RECOGNIZE FAULTY COMMUNICATION

During the various tryouts of the exercise there were usually a few participants who, in spite of having had some experience in intercultural communication, saw little or no relation between the objective of the exercise and difficulties they had experienced. They would describe their "problems" in terms of misunderstandings resulting from language difficulties, or from unexpected differences in customs or bureaucratic procedures. They could not, of course, describe phenomena of which they had not been aware. By definition, instances of pseudo-communication are not perceived by the persons involved in them. When these instances occur, the participants believe that they *are* communicating. Later, when some unexpected issue arises which supposedly had been settled, the participants are rarely inclined to seek an explanation in terms of faulty communication on their part.

It is thus possible for a person to spend an entire tour of duty in a foreign culture without ever becoming aware of difficulties in communication caused by certain culturally conditioned assumptions. This fact is overlooked when one determines the kind of training needed for intercultural assignments by asking returnees what kinds of problems they encountered.

Instructors who are not familiar with the past overseas job situations of the participants may find it difficult to convince this type of skeptic of the relevance of the exercise. Efforts in that respect should focus on obtaining the help of other participants who are familiar with the situations, and who can describe appropriate instances from their own overseas experiences.

To some extent negative reactions to the learning experience are undoubtedly themselves manifestations of a cultural influence. An implication of the workshop approach that participants must become aware of is that their thinking and behavior are

subject to influences over which they have little or no control—an idea that runs counter to the assumption that Americans are or ought to be free to think and act as they wish.

A NOTE OF CAUTION

In some of the organizations where this workshop is likely to be conducted, it may be customary for administrators to visit classrooms in the midst of a session, to briefly observe the proceedings. When this is done during a *lecture*, the observers may be able to gain a general impression of the instructor's style and of the classroom atmosphere. They need make no inferences about the purpose of the lecture since it is either already known, or obvious from its title.

However, visitors who enter the workshop in the midst of the *exercise* are unlikely to understand the purpose of the workshop, either from its title or from what they are witnessing, without prior explanations. They may erroneously infer from the videotaped dialogues that the purpose is to teach participants how to deal with certain obstacles to the accomplishment of their mission—obstacles resulting from some deficiency in the character or competence of host nationals, or from the nature of the interpersonal politics in the latter's organization. Seen from that point of view, the content of the recordings looks rather simplistic, and hardly worth spending two days on. Such a visit may result in a recommendation that the "presentation" be reduced to an hour or two, because the "material" is too simple, and because much of it is already being "covered" elsewhere in the program.

Instructors can prevent such painful occurrences either by insisting that visitors must be present at the beginning, or by carefully briefing potential visitors before the workshop is conducted. Possibly, a brochure could be prepared for visitors, warning them of the pitfalls of drawing conclusions from a brief observation.

Section 6

GUIDE TO USE OF THE SCRIPTS

(Instructors are urged NOT to read this section until after they have gone through the exercise themselves.)

This section is a guide to be used by instructors in providing participants with *carefully controlled amounts of help* in their task during the exercise. The crossword puzzle analogy should be kept in mind: In teaching people how to solve crossword puzzles, too much help cheats the learner out of the opportunity to learn; not enough help makes learning too difficult.

CONSTRUCTION OF DIALOGUE EXCERPTS

The following requirements were established as guidelines for the writing of the excerpts:

(1) The excerpts should give the impression of having been taken from ongoing conversations.

(2) These conversations should involve Americans of various occupations who are working overseas. (The military, the Foreign Service, the Peace Corps, and the oil business were selected. A description of the work situations is given in Appendix E.)

(3) The dialogue in each excerpt should make sense to the audience without connecting narrative.

(4) The dialogue should be plausible.

(5) The utterances of the host national should provide clues (i.e., indications of contrasting cultural influences) that would help the participant discover cultural influences in the Americans' cognitions. (The requirement for plausibility prevented this from being done in all cases.)

(6) There should be a clue-providing utterance by the host national at or near the end of the excerpt. This would make it possible to vary the level of difficulty of the exercise by either including or excluding these utterances. (Again, the requirement for plausibility prevented this from being done in all cases.)

(7) There should be a sufficient amount of noncultural content in each excerpt to serve as a distracting element, as would often be the case in real-life dialogue.

(8) In each sequence of excerpts, the behavior of the Americans should show a variety of manifestations of the same cultural influence.

It did not seem desirable to have each excerpt contain a manifestation of only one cultural influence; it would in fact have been very difficult to do so, since a single idea often contains more than one cultural element. Each excerpt would have been so brief that in most cases the dialogue would not have made sense without introductory narrative.

Consequently, some excerpts could have been placed in a sequence other than the one in which they appear. In each dialogue excerpt, the guide points out only those utterances of the American (Smith) and the host national (Konda) that are relevant to discovering the influence common to all the excerpts in a sequence. (The procedure for using these utterances to help participants was described in Section 5.)

CLUES

Throughout the script clues are provided in the utterances of the host national. They serve several purposes. First, they are intended to help participants for whom the task would be too difficult without clues. Second, they provide an opportunity for learning to pay attention to such clues and to interpret them. Third, apart from the help they provide, they can be used to learn something about cultural influences that contrast with those prevailing in the United States.

A common type of clue is Konda's repetition of some of Smith's words in a questioning tone. For example, in sequence 1 (excerpt 2), after Smith says, "I hope it won't be too much trouble" (referring to Konda's invitation to introduce Smith to the other men in his department), Konda repeats the word "trouble" in a questioning tone. Many participants initially misinterpret such utterances, believing that Konda is checking to make sure he has heard Smith correctly. This misinterpretation is often reinforced by Smith's reply, which indicates that he also interpreted Konda's question that way. Sometimes these repetitions are misinterpreted as indications that Konda, who does not speak English fluently, does not understand the word or phrase which he repeats. Again, Smith often interprets them that way. However, with rare exceptions, the words that Konda repeats are simple words that he surely must know, considering the level of his knowledge of English grammar and vocabulary. He repeats these words because, *although he may understand them, he is puzzled by what the American has said.*

Another type of clue is an utterance that reflects a cultural influence in sharp contrast to the one reflected in what Smith is saying. For example, in sequence 1 (excerpt 1), after Smith's "Perhaps we could get together when I receive the materials from West Point," Konda says, "Ah, Major Smith, why wait for the materials?" This shows that he does not see any need for a job-related reason for getting together again. These clues can vary greatly in their subtleness, that is, how explicitly they manifest a contrasting cultural influence. For example, in sequence 7 (excerpt 2), after Smith's "We'll interview only those [men] who do well on the tests," Konda asks, "But how can a man do well on the test when you have not yet hired him?" This clue is more subtle than the one in the previous example. It suggests that loyalty to the company or to the boss would motivate workers to do well on the test, in contrast to the American's idea that competition for the job would assure this. This clue is more subtle because the idea behind what Konda is saying is not as readily apparent.

Although the instructor may easily recognize clues for what they are, many participants may recognize only the most obvious ones. In fact, participants who need the clues the most are least likely to perceive their usefulness. They can learn to recognize them, however, by asking themselves, as they listen to Konda's lines, "How likely is it that an American in Konda's place would have said this?" When the answer is "not very likely," the line is probably a clue.

Once a clue has been identified, the next question for participants to ask themselves is, "In what respect are Konda's thinking and Smith's thinking at variance?" Answering that question involves abstracting the common element in both. In the above example the common element is that both are thinking about what would motivate workers to do well on an aptitude test.

SELECTION OF EXCERPTS

The video recordings contain 138 excerpts grouped into 21 sequences. All but a few sequences have seven excerpts.[1] The conversations from which these excerpts appear to

[1] Sequence 11 has no excerpts 1-3, sequences 19 and 20 have no excerpt 4, and sequence 21 has no excerpts 3, 4, 5, and 7.

have been taken involve seven Americans, whose job situations are described in Appendix E. The order of the excerpts within each sequence follows the order in which these situations are described. The first excerpt in each sequence involves an Army officer, the second an oil company executive, the third a Foreign Service Information Officer, the fourth a second Army officer, the fifth a male Peace Corps Volunteer, the sixth a female Peace Corps Volunteer, and the seventh a third Army officer.

Before conducting the workshop, instructors should review the recordings and select the excerpts they want to use in each sequence. In making the choices they should keep the following in mind: it is important to include in each sequence at least two excerpts in which the American's occupation differs from that of the participants. For example, a workshop group of military officers should see at least two excerpts from nonmilitary situations in each sequence. Cultural influences can be more readily perceived when their effects are observed across various occupations and situations. Also, when participants see "one of their own" they find it more difficult to ignore the manifest content of the conversation. It is too close to their own experience.

Preferably three or four excerpts should be used for the easier sequences, and four or five for the more difficult ones.[1] Judging from experience gained during development of the workshop, sequences 1-9 and 11 seem to be easier than the others. However, as noted earlier, the difficulty level of certain excerpts can be increased by stopping them at the early stopping places indicated in the scripts. When this is done, clues provided near the end of the excerpts are omitted. Forty percent of the excerpts, most of them in sequences 1-11, are of this sort. There are other excerpts, of course, that have clues near the end, but these clues are so subtle that their omission would not make much difference in the difficulty level.

When instructors are in doubt about whether or not to use the early stopping places with a given group of participants, the stopping places should be used during the first few sequences to determine the appropriate level of difficulty by trial-and-error. When confronted with the choice of possibly making an excerpt (or a sequence) too easy or making it too difficult, it is always preferable to take the latter risk, since excerpts that have been cut short can always be repeated in their entirety. Participants cannot learn much from an excerpt (or a sequence) that is too easy for them.

The difficulty level of most sequences can also be varied by either including or excluding the easiest excerpts, regardless of which of the seven situations they represent. However, instructors may find it easier to keep the same situations for the entire exercise, rather than to vary them from sequence to sequence. In sequences 11 and 21, however, this will not be possible, because of the limited number of excerpts.

Throughout this section, the *italics* in the quotations from the scripts have been added. The scripts themselves were published as an appendix to the earlier report. The material in this guide is intended only for use by instructors, in conjunction with their reading of the scripts, or their viewing of the video recordings. Other readers may not find it meaningful.

SEQUENCE 1

This sequence shows a tendency to attach little or no social significance to interpersonal encounters. Such encounters are perceived primarily in terms of their immediate utility, that is, the achievement of a "practical" purpose.

[1] Sequence 21, due to production difficulties, contains fewer than the recommended minimum number of excerpts.

Excerpt 1—The meeting seems to be approaching its end, and Konda is inviting Smith to "visit again." Smith replies, "Well, sir, I'm always glad to be of some help. *Perhaps we could get together when I receive the materials from West Point.*" He is making his next visit contingent upon the arrival of the materials. A clue is provided in Konda's last line.

Excerpt 2—Again the meeting seems to be approaching its end, and Konda is inviting Smith to meet the other men in Konda's department. Smith replies with "Well, thank you. That is very kind of you. *I hope it won't be too much trouble.*" He is, in effect, saying to Konda, "You don't really have to go out of your way to take me around your department and have me meet the other men there." He sees little or no social significance in meeting the other men. If Konda had said, "You must meet the other men in my department and brief them about various details of your project," it is unlikely that Smith would have responded as he did. Konda's last line, "Trouble?", is a clue, but is not perceived as such by Smith. Instead, he perceives it as an indication that Konda did not understand the word "trouble" in the context in which Smith used it, and he proceeds to give Konda a different version of the same idea by saying, "I mean, I don't want to take up too much of your time."

Excerpt 3—As Smith sees it, the social significance of Arthur Miller's visit to the university is much less important than the practical benefits which can be derived from the visit. Note the phrase "*the mere presence* of a famous person." He talks of having seminars, of "arranging something that would be *of benefit* to the students," of trying to "*gain something* from Mr. Miller's visit," of having "a discussion of some of his plays," and of trying to "*utilize* him as much as possible." Clues are provided in Konda's lines throughout the excerpt. He says that it will be a great honor for the university to have Miller as a guest; he wonders if Miller will come with his family or alone; he perceives the presence of such a famous man as a great event; he is concerned about receiving Miller with all honor due to him; he talks about having a ceremony; and he expects the Chancellor to invite Miller to be his guest. In the end he is puzzled by the idea of "utilizing" Miller.

Excerpt 4—The meeting has just begun. Smith gives no indication that it has any social significance. For him it is significant only to the extent that he can achieve the purpose for which he has come. It will have been a good meeting if that purpose is achieved. He downgrades his coming to see Konda by saying ". . . I came to town for a meeting. So it was convenient for me to stop by . . .," unwittingly implying that he would not have come had it been inconvenient. He is anxious to move the conversation to his purpose, namely, to tell Konda about the status of the battalion's civic action program. Clues are provided in Konda's first two lines, which emphasize the value of Smith's presence (". . . *be* here with us" and ". . . *be* with us"), in a later line ("And we can talk and come to know you"), in his next-to-last line ("Ah, your presence here is very welcome"), and in his last line. Not once does he refer to what Smith sees as the reason for the meeting—the need to discuss the civic action plans of Major Khan's battalion.

Excerpt 5—This excerpt, showing the very beginning of a meeting, is similar to the previous one in that for Smith the meeting with Konda seems to have little social significance. Konda invites him to his house and to meet his family; Smith, after expressing his thanks and appreciation, immediately shifts the conversation to what to him is the business at hand: "I've come to see you, Mr. Konda, to find out what kinds of supplies I might be able to get from your office." He accepts the tea Konda offers him and discusses its quality and origins; but he quickly returns to his previous thought with "As I was saying earlier . . . ." Clues are provided in Konda's lines throughout the excerpt. Not once does he refer to Smith's work.

Excerpt 6—The meeting has just begun. As in the previous two excerpts, there is little indication that Miss Smith sees the meeting with Konda as having any social significance. The important thing to her is to talk to Konda about her work. In addition, she does not seem to perceive that Konda sees her presence *in the village* mainly in terms of its social significance, not in terms of what she can accomplish there. Clues are provided in his lines, "your *being* here with us is good also" and "we can talk and come to know you." He asks, "You like *being* in the village?" The people there, he says, are proud that she has "come to their village to *be* with them." His last line is in the same vein. There is no mention on his part of what Miss Smith might *do* in the village. For Miss Smith just *being* in the village has little significance.

Excerpt 7—This excerpt shows the very beginning of a meeting. Smith seems content to let the conversation stay on a personal tone for a short while, until Konda suggests that they take a trip to the mountains. At that point Smith shifts abruptly to what he considers to be the purpose of the meeting. Note that Konda's "We can talk and come to know you . . ." is followed by Smith's "I hope, as we *work* together, that I'll get to know you better." Clues are provided in Konda's lines throughout the excerpt.

Notes

This sequence may be regarded as a "warm-up" sequence. It provides enough material in any combination of four excerpts to get each participant involved in the exercise. Even the most naive participants will notice something that they believe to be related to cultural differences.

Excerpts 3-7 often elicit the comment that the Americans should have engaged in more "chitchat" (or "small talk"), because that is apparently what Konda wanted. They were getting down to business too fast. The instructor may use this kind of comment to demonstrate to the group that the comment itself is a manifestation of the cultural influence shown in the sequence. This can be done by asking participants who made the comment why they refer to the beginning portion of the conversations as chitchat or small talk. These are terms that downgrade the significance of what is being said. It is only from the American's point of view that Konda seems to be wasting time, not wanting to get down to business, preferring to stick to social amenities, etc. Actually, in terms of the significance that his relationship with the American may have for Konda, he may already be "down to business." After all, the Americans are almost complete strangers to Konda. To be able to relate to them, he must get to know them. What kind of persons are they? What is their social standing? Can they be trusted? What is their relationship to other persons who are significant to Konda?

Note that Excerpts 1 and 2 are considerably more difficult than the others.

SEQUENCE 2

This sequence shows manifestations of the idea that people are best defined by their work and achievements. Other ways of defining people are less preferred, for example, defining people in terms of their relationships to other people—their ancestors, their community, their clan, and their family. Another less preferred way is to define people in terms of their feelings.

Excerpt 1—Smith and Konda are talking about Major Jackson, Smith's replacement, and Konda asks, "He is a good man?" Smith answers in the affirmative, and then proceeds to describe him: ". . . he is a very fine officer. He's a graduate of West Point, he's attended the Command and General Staff College, and his last assignment was at the Infantry School." It would be very unlikely for Smith to describe Jackson as an officer who comes from a long line of fine officers, or as the son of an important government

official, or as the son of a well known businessman in Cincinnati, or as a member of one of the oldest families in New Orleans, assuming any of these ascriptions were true. A clue is provided in Konda's line, "He is a good man?" Note that he is not asking, "Is he a good officer?"

Excerpt 2—Smith, in responding to Konda's "Perhaps now you can tell us about yourself," says, "I've been with this firm about ten years in the United States. I have a chemical engineering education. I have some experience in sales work and some in plant work, and also some experience in personnel selection and training." A clue is provided in Konda's last line where he indicates that of course Smith is experienced, since that is the reason why he is there.

Excerpt 3—In response to Konda's "We hardly know you," Smith responds that he has been with the agency for a number of years, has served in Spain, in Venezuela, and in the Congo, that he has been here only one month, is accompanied by his wife, and has no children. A clue is provided in Konda's last line where, in spite of everything that Smith has just told him, Konda repeats his ". . . we hardly know you."

Excerpt 4—In response to Konda's "Now you can tell us all about yourself," Smith replies that he went to school in Texas, that he is an engineer, that he spent his last year in Germany with an engineer battalion, and that he is now here as an advisor. No clue.

Excerpt 5—In response to Konda's "Now that you are here with us, drinking tea, we can come to know you," Smith tells Konda that he was a college student before joining the Peace Corps, that he had worked with a firm that made agricultural equipment, had learned to raise cattle, and had worked on the development of better feeds. A strong clue is provided in Konda's last line, "You must be the son of a rich landowner, Mr. Smith," which shows that Konda is trying to define Smith in terms of his family's social status.

Excerpt 6—Miss Smith describes herself in terms of where she went to school, what she studied, and her first job. Note the clue, "Ah, I see. Your father travels." Konda picks this out from among the several things Miss Smith has told him about herself up to this point. A final clue is in Konda's last line. After Miss Smith has told him her activities in a temporal sequence, ending up as a teacher in the Peace Corps, Konda reflects, "Ah, you must like children, Miss Smith." Note that his reflection is not in terms of activity. He is not saying, "Ah, you must like teaching."

Excerpt 7—Smith gives a self-description in terms of education, experience, and current activity. A clue is provided in Konda's last line, "Yes, yes, you are an engineer, we know that." This shows that he had a different kind of self-description in mind when he said, "We can come to know you."

Notes

Participants often respond to this sequence by saying that the Americans are presenting their credentials, and that they are doing so because the situation calls for it. While this may be true for some of the excerpts (not for 2 and 6), it indicates that the participants are still paying attention to the manifest content. A good way of pointing this out is to ask them if they believe that "presenting credentials" is a manifestation of a cultural influence. They usually agree that it is not. Why, among all the things the Americans could have said about themselves, did they say what they said? If they thought they were presenting their credentials, why did they do so in terms of education and work? The instructor can point out that Americans tend to talk that way about themselves even when the situation quite clearly does not call for a statement of qualifications, such as at a cocktail party, talking to a stranger to whom they have just been introduced.

SEQUENCE 3

This sequence shows manifestations of individualism—the belief that each person is a distinct entity and ought to assert and achieve independence from others.

Excerpt 1—Smith and Konda are talking about a dinner to which Smith has invited Konda. Smith says about his wife that "*She's planning* to serve some special dishes" and later he says, "*My wife wants* to work out all the details herself. This is going to be *her show*." He describes the dinner in terms that suggest that it will be an individual accomplishment by his wife. He could have said, "There will be some special dishes," rather than, "*She's planning* to serve some special dishes." Konda's last line, "It will be a good dinner," is a subtle clue. It does not follow up on the thought of the wife's accomplishment.

Excerpt 2—Smith and Konda are talking about the training center and Smith is describing the two programs that he expects to have there, a program consisting of general training, and a program consisting of special courses. Smith says that each trainee will be asked to indicate what preference he has with respect to the special courses that will be offered. He assumes that the idea of having a preference and of stating one's choice would be a natural one among the trainees. A clue is provided in Konda's last line.

Excerpt 3—Smith suggests the tentative titles "*My Philosophy* of Theater" and "Why do *I* write plays?" for Arthur Miller's lecture, and he adds that what Miller has to say will be an expression of *his own views*. A clue is provided in both of Konda's lines.

Excerpt 4—This excerpt provides a good example of the influence of individualism in the form of self-assertion. Smith could be saying, "*We* hope *we* can be of help" (referring to the military mission), but instead he says, "*I* hope *I* can be of help," and he continues with "*I*'m sure *I* can help Major Khan . . . *I* can be of some assistance . . . and *I* know *I*'ll be of some use in getting some . . . ." No clue.

Excerpt 5—Smith explains that he is in the Peace Corps because *he decided* to join ("... it was strictly *up to me*" and "I had to *make up my own mind*"). Most Americans would be reluctant to say that they are in their line of work because it was expected of them, even if that were true. Clues are provided in all of Konda's lines, except the first one.

Excerpt 6—Miss Smith complains that "the teachers don't encourage the children to *develop their own ideas*" and that "the children are supposed to learn exactly what the teachers tell them." Clues are provided in Konda's second line and in his last line.

Excerpt 7—Smith is talking about his two sons and says that they are not sure what they want to do when they grow up, but that he expects them to make up their own minds when they get older. A clue is provided in Konda's line, "They, no doubt, will become military men like yourself."

Notes

The following is a quotation from a report sent to employees of the Department of Health, Education, and Welfare by Secretary Gardner on the occasion of his departure from the Department:

> "That mission [of HEW] is to strive toward the elimination of all the conditions that stunt individual growth or impair human dignity. It is to foster the strengths and capabilities that enable individuals to function as free and responsible citizens. It is to create the institutional arrangements that enable individuals to have greater freedom of choice."[1]

[1] Washington Post, January 25, 1968; ©, quoted by permission.

The following quotation is from the book, *Breaking Free*, by Nathaniel Branden (6, p.28):

> "The primary task of parenthood is to equip a child for independent survival as an adult."[1]

SEQUENCE 4

This sequence shows manifestations of the tendency to perceive the world, and one's existence in it, in terms of "problems" to which "solutions" should be found. A situation which is perceived as presenting "no problem" is considered satisfactory, one perceived as being or containing a "problem" is unsatisfactory.

Excerpt 1—Smith has seen certain lesson plans which Konda has asked him to look at. His reaction to these plans is, "There's no problem that I can see." No clue.

Excerpt 2—Smith tells Konda that his family in the United States is well, but that "they have their problems." A clue is provided by Konda's last line, "Oh, problems?"

Excerpt 3—Smith and Konda are talking about Arthur Miller's visit to the university and Smith is offering to help Konda to "take care of this problem for you," referring to the arrangements that need to be made for Mr. Miller's visit. Clues are provided by Konda in the lines, "Which problem?" and "Ah! His visit is a problem?"

Excerpt 4—Smith and Konda are talking about the planned civic action program of the battalion and Smith is saying, "Well, I don't see any problems." No clue.

Excerpt 5—Smith has noticed the broken well in the village and sees it as a "problem" because the village people have been going to the river for their water. He suggests fixing the well and winds up by saying that the fact that the well is old is "no problem." Clues are provided in Konda's line, " 'Problem' you say?" and in his line, "Ah, it must be an old well, Mr. Smith."

Excerpt 6—Miss Smith sees a need for more textbooks in the village school. She says she has discussed this with the teachers but that "we really haven't come up with any solutions." No clue.

Excerpt 7—Smith suggests to Konda that they should get together from time to time, so that if they have "any problems" they can discuss them when they meet. A clue is provided in Konda's "Problems, you say?"

Notes

The word "problem" is one that Konda surely knows, considering the level of his ability to speak English. His difficulty is with the use of the word in the contexts in which the Americans are using it. These are not highly unusual emergency situations that require a novel approach. Nor are they mathematical or engineering problems. In such cases Konda might well use the word himself.

The following is a quotation from an advertisement by the University of Chicago Press for a new book (*Persona: Social Role and Personality*):

> "A major problem of civilized man is that of self-realization and of making rational adaptations to adult life and its problems. The six books presented here represent a range of perspectives on these goals. They offer some original approaches to the problems from the various disciplines of social work, sociology, psychology, and philosophy."

[1] Copyright © 1970 by Nathaniel Branden; by permission of Nash Publishing Corporation, Los Angeles.

The following is a passage from the instructional narrative used in a workshop for supervisors in industry. The workshop is intended to prepare the participants for supervising newly recruited workers who had been "hard-core" unemployed:

> "We're going to put to use some of the principles we learned this morning in solving and preventing problems involving the hard-core unemployed. Only if there is a relatively trusting relationship between you and your new employees will you be able to solve and prevent problems.
>
> "Each of you has a lot of experience in dealing with problems, but probably you have not always been as successful in solving problems as you would have liked. At times you may have thought a problem with one of your employees was solved, only to have it crop up again later. At other times a problem may have stumped you completely. The aim of this session is to give you some basic ideas about how to solve problems on the job; more specifically, problems you may have with the new hard-core unemployed and fellow workers. Lateness, absenteeism, and insubordination will not happen all the time, but you can bet you'll face them sometimes. The skills we are going to talk about are absolutely necessary if you are to solve these problems meaningfully and have the problems stay solved. In order for you to learn how to really use these skills, one complete example of a typical problem is laid out for you to practice going through the steps.
>
> "Now, let's give a simple definition of what a problem is. For our purposes, a problem is the difference between what is and what ought to be. The ideas and skills presented apply equally to problems with people or mechanical problems. It all comes down to a four-step process. Turn to the outline on page 11 in your book, entitled problem solving (p. S-41-S-42)."[1]

SEQUENCE 5

This sequence shows manifestations of egalitarianism. Americans tend to believe that, in spite of status differences, people have the same intrinsic worth as human beings. Americans who believe that some racial groups are superior to others are not necessarily contradicting this tendency. Theirs can be a within-a-given-race egalitarianism.

Excerpt 1—Smith is thanking Konda for having shown him everything at the academy. He says that he has noticed a lot of soldiers at the academy who are engaged in odd jobs and are doing clean-up work. He wonders if this is a permanent assignment. This reflects his concern with the fact that certain soldiers should be permanently relegated to this lower-level work. A clue is provided by Konda's last line, "Those people, as you know, this is their kind of work." Konda undoubtedly is referring to recruits drawn from the peasant population or from among the urban poor.

Excerpt 2—Smith is telling Konda that he would like to meet the first group of workers coming into the training program, and says, "I want to personally meet each one of them." A clue is provided by Konda in his last line, "Ah, you will make a speech," which suggests that he misunderstood Smith's statement because the intended meaning could make no sense to him.

[1] *The Instructors Manual: Instructor Materials for the Supervisors Workshop* (7); © by Human Development Institute, Inc., Atlanta, 1968, quoted by permission.

Excerpt 3—Smith is suggesting to Konda that, after the showing of Arthur Miller's film, Miller could "get together" with all the drama students. It is implied that Miller would want to meet with students in spite of the obvious status differences. A clue is provided by Konda in his line, "You think Mr. Miller would want to do that?"

Excerpt 4—Smith talks about visiting various villages in the area where Major Khan's battalion is stationed, and about the need for associating with people in the villages to get to understand them better. A clue is provided in Konda's last line, "But you are our guest. You are an officer. They must show their proper respect to you." It suggests that Konda finds it difficult to understand why someone who is his equal would want to associate with the peasants in the villages.

Excerpt 5—Smith suggests that Konda visit the village to help get more people interested in some of the projects. He wants him to "meet with some of the farmers." Clues are provided by Konda's "I will make a speech," indicating that when he comes to the village he will keep his distance, and in his last line, "Meet with farmers, you say?"

Excerpt 6—Miss Smith, upon hearing that additional textbooks have arrived at the storehouse, offers to pick them up on her way back to the village. When told by Konda that he will send someone to bring them to her, she insists, "But I really don't mind going along, in case they need help." She sees nothing wrong with carrying the books herself, or with helping the person Konda wants to send. A clue is provided in Konda's line, "I will send someone to bring them for you," and in his last line, "You wait here, Miss Smith," which shows that he thinks that it would be inappropriate for her to go along.

Excerpt 7—Smith tells Konda that he has learned a lot about the country from the soldiers in Major Khan's battalion, some of whom had been farmers before coming into the Army. He readily accepts the idea that a major could learn something from recruits or from peasants. A clue is provided in Konda's last line, "Oh, what do these people know, Major Smith."

Notes

Participants who are very sensitive to the social inequalities existing in American society, but who know little of other cultures, may feel that egalitarianism as a cultural influence in the United States is a myth, and that its inclusion in the exercise is inappropriate. They may be confusing inequality in status and wealth with inequality as a member of the human race. Most Americans do not believe that people of low status are an inferior type of human being. The prevailing tendency in social interactions is to minimize status differences rather than emphasize them. The office Christmas party is a good example. Another is the college-student son of a well-to-do family who takes a summer job at a gas station without any reluctance about rubbing elbows with a poor high-school dropout who works there all year. The influence of egalitarianism is particularly noticeable in the uncomfortable feelings of many Americans about the great poverty in which millions of unskilled or semi-skilled people live in many parts of the world.

SEQUENCE 6

This sequence shows manifestations of the concept of volunteering.

Excerpt 1—Smith asks Konda to suggest what kind of volunteer work his wife could do, perhaps two days a week, maybe at a hospital or an orphanage. Clues are provided in Konda's line, "Mrs. Smith is looking for work, you say?" and his last line, "Ah, she has been asked to help?", which show that he does not have the same concept.

Excerpt 2—Smith tells Konda that "the company always encourages its personnel to donate some of their free time to community work." A clue is provided by Konda's last line, "How do you mean, 'donate time'?"

Excerpt 3—Smith would like to get some students to serve as ushers during the showing of Arthur Miller's film. It is very unlikely that he wants to *hire* students for that purpose. A clue is provided in Konda's last line when he says, "We will hire students . . ."

Excerpt 4—Smith would like to have some of the village people volunteer to help on the project. Clues are provided in Konda's "Volunteers?" and his last line, "They will be happy you have work for them." Note that when Konda asks, "Volunteers?", Smith simply says yes. He seems to misinterpret Konda's question. He seems to think Konda is just making sure that he understood correctly. If Smith had realized that the question "Volunteers?" could have been an indication that the concept of volunteering is not shared by Konda, he would not have replied with a simple yes.

Excerpt 5—Smith wonders if some people in the village would be willing to come out and work on the project. It is obvious from Smith's last line that he is thinking of volunteer work. A clue is provided by Konda's interpretation of what Smith said as meaning that Smith wants to *hire* some people to work on the project.

Excerpt 6—Miss Smith tells Konda that she would like to have the village teachers join her in conducting a cooking class for women after regular school hours. The implication is that she is thinking of having teachers do this voluntarily, not for pay. A clue is provided in Konda's last line, "But the Ministry of Education cannot pay the village teachers for this work, Miss Smith." He obviously does not share her assumption.

Excerpt 7—Smith tells Konda that the battalion will need some help from the people in the villages on the road-building project. He implies that he expects people to volunteer for this work. A clue is provided in Konda's line, "They will be happy to get some money," and in his line, "You want men to work for the battalion, but you will not pay them?"

SEQUENCE 7

This sequence shows manifestations of the idea that competition is a good way—perhaps the best—of motivating people.

Excerpt 1—Smith asks how often cadets' grades are posted. He indicates that at West Point they are posted every week, and that this practice is very useful. He gives no reason why this is so, since it is self-evident to him that the purpose is to maintain a high level of competition. A clue is provided in Konda's line, "Oh, we give them their grades twice a year."

Excerpt 2—Smith tells Konda that only the men doing well on the tests will be interviewed. He assumes that the applicants will naturally be doing their best on the tests because they are in a competitive situation. A clue is provided in Konda's question, "But how can a man do well in the test when you have not yet hired him?", which shows that he does not view the test situation as sufficiently motivating to assure that applicants will do well. He implies that once a man is hired he would have reason to do well on the test.

Excerpt 3—Smith is trying to get Konda to make sure that there will be a large audience for Arthur Miller. Konda's "Many persons will be invited" does not seem to satisfy him. To convince Konda of the importance of a large audience, he advances the idea that "the students wouldn't want Mr. Miller to have a smaller audience here than at some other university." A clue is provided in Konda's last line, "Ah, what does it matter, Mr. Smith, if we have a smaller audience?" Konda does not share the notion that the university must try to at least equal the other universities in its turnout for Arthur Miller.

Excerpt 4—Smith tries to impress upon Konda the importance of getting supplies for a civic action project in time to complete the work before the start of the rainy season. Konda does not share that sense of urgency. Smith tries to motivate him by injecting the notion of competition between the various districts: "How are the other districts doing with the program?" A clue is provided in Konda's reply, "Oh, each one has its own projects, yes." This does not reflect the idea of competition between the districts.

Excerpt 5—Smith thinks that villagers would participate in a community development project if "we could make them aware of what people in other villages have done." A clue is provided in Konda's last line, which indicates that he does not follow this line of reasoning.

Excerpt 6—Miss Smith suggests that school children would study more if the teacher would be "letting them know what their standing is in the class, from time to time." A clue is provided in Konda's question, "You say they will learn more if you do that?"

Excerpt 7—The notion of competition as a motivating force is reflected in Smith's "... we'll be falling behind some of the other units." A clue is provided in Konda's last line, which indicates that he does not think of the various units as being in competition with each other.

SEQUENCE 8

This sequence shows manifestations of impatience. The Americans' behavior shows that they are annoyed with the pace of certain activities because that pace is slow by their standards. They seem to be in a hurry to get things done.

Excerpt 1—Smith apologizes about the "delay" in getting the materials from West Point that he had promised to bring. He assumes Konda shares that sense of delay—or he would not be apologizing. A clue is provided in Konda's last line, which shows that Konda has not perceived any "delay."

Excerpt 2—As in the previous excerpt, Smith is concerned about what he perceives as a "delay." A clue is provided by Konda's last line, which reflects no sense of urgency.

Excerpt 3—Smith would like to have Konda introduce him to the head of the drama department; he gets impatient when Konda suggests doing that during Smith's *next* visit. Smith sees no reason why Konda couldn't do it during *this* visit. Clues are provided in Konda's replies to Smith's request, which reflect no sense of urgency.

Excerpt 4—Smith has asked Konda for some information that he would like to obtain the next day, or as soon as possible. He is dissatisfied with Konda's response because it does not reflect the same sense of urgency. Clues are provided in Konda's "Then we shall see," "Then, we shall get the answer," and "Don't worry."

Excerpt 5—Smith wants to know when he will be able to find out what equipment and supplies he can obtain through the Ministry of Community Development. He was evidently not able to find out during this meeting. Konda tells him that next time he comes to visit, he could fill out forms to indicate what he needs. Smith wants to do this today. He is told that the forms are where the supplies are and that they will be brought to Konda's office for him to fill out next time; Smith at once suggests going there himself today. Clues are provided in Konda's lines throughout the excerpt.

Excerpt 6—Miss Smith assumes that Konda had been expecting her to visit him sooner, and that he must have been wondering how the project was progressing. Why else would she apologize? She implicitly assumes that his time frame matches hers, and that he must have been impatient with her failure to show up sooner and let him know about progress on the project. A clue is provided in Konda's "We are always happy to see you—this week, next week, yes."

Excerpt 7—Smith wants to know what kinds of materials are available for civic action projects. Konda tells him there is a list, a copy of which will be ready for him when he comes again. That is not soon enough for Smith. He wants to go to the storehouse now and find out what is available. Clues are provided in Konda's lines throughout the second half of the excerpt.

Notes

In excerpts 3, 4, 5, and 7 the Americans show impatience with Mr. Konda's way of doing things. In excerpts 1, 2, and 6 they are assuming that Konda surely must be impatient with what they see as unnecessary delays, for this is how they would feel if they were in his place.

SEQUENCE 9

This sequence shows manifestations of a fundamental idea associated with the concept of democracy—that the collective wisdom of the group is superior to that of any single individual. In excerpts 2 to 7 that idea is reflected in the notion that people affected by a decision should have a voice in arriving at that decision, or at least consent to its implementation. In excerpt 1 the idea is shown in the notion of non-directive teaching.

Excerpt 1—Smith is telling Konda that there have been changes in teaching methods in American military schools during the last few years. To illustrate, he mentions that the lecture method of instruction has been giving way to small-group sessions in which students discuss a given topic among themselves. It is implied that he believes this results in more effective learning. A clue is provided by the obvious failure to communicate to Konda the concept of small group sessions without an instructor, as indicated by his question, "And who gives the instructions at these group sessions, as you say?"

Excerpt 2—Smith is telling Konda about the recreational facilities for workers that will be constructed at the new training center. He explains that these facilities will contain provisions for various activities, and that the workers will be asked what kinds of facilities they would like to have. A clue is provided in Konda's last line, which implies that he sees no reason for asking the workers.

Excerpt 3—Smith believes that Arthur Miller would prefer having a discussion after the play, rather than giving a lecture. He indicates that the topic of discussion should be left up to the students. Clues are provided in Konda's "And what will Mr. Miller discuss?" and in his puzzlement in "You say, let the students decide?"

Excerpt 4—Smith explains that there are various projects that might be started by the battalion and gives several examples. He then indicates that this should be discussed with the people in the villages to find out what they think is important. A clue is provided by Konda's puzzlement with this idea in his last line.

Excerpt 5—Smith shows concern over the fact that the village chief has not yet explained the project to the villagers and wonders if he should do so himself. He believes that the villagers should know what is going on, presumably so that they may give their consent or raise objections. Clues are provided in Konda's puzzlement with this idea in his last two lines.

Excerpt 6—Konda explains that the Ministry of Education is preparing a plan for the province on such matters as the need for new teachers, new books, and the construction of new schoolhouses. Miss Smith assumes that the contents of the plan are based on teachers' views as to what is needed in the various village schools. A clue is provided in Konda's last line when he tells Miss Smith that the teachers could not possibly know what is needed before they see the plan.

Excerpt 7—Smith suggests that Konda come to the village and discuss village needs with the elders to find out what they think. Then specific projects could be decided on. A clue is provided in Konda's last line when he says that the village elders will know what is in the plan when the program begins.

Notes

Participants may erroneously interpret these excerpts as reflecting disagreement between the American and Konda as to the wisdom of the course of action being proposed by the American. However, a careful examination of Konda's lines shows that these are not matters of disagreement. For Konda to disagree he has to understand the idea the American is trying to communicate to him. Konda's lines show that the idea itself is not being communicated.

A good example of projected cognitive similarity involving the idea of democracy is given in the following anecdote reported from Saigon by Stanley Karnow:

> "I recall one U.S. official showing me the crowd eagerly watching the results of the 1960 American presidential election being tabulated in the display window of the U.S. Information Service library. This, he explained happily, was heartening proof of real interest in democratic procedures.
>
> "A local acquaintance later informed me that the crowd was mostly composed of Saigon Chinese who could not tell Kennedy from Nixon or Maine from California and cared even less. Inveterate gamblers, they were simply betting on which numbers would come up next on the scoreboard."[1]

SEQUENCE 10

This sequence shows manifestations of the idea that knowledge gained through observation is superior to knowledge gained in other ways. There are, of course, many ways of acquiring knowledge, such as through analysis of ideas, or through meditation, or by reading about someone else's observations, analysis, or meditations.

Excerpt 1—Konda would like to have an officer from the American military mission give a lecture at the academy about the war in Vietnam—someone who "has a good knowledge" of the war. Smith indicates that all the officers at the mission have been to Vietnam, implying that therefore they all have a good knowledge of the war. He then suggests the officer who was there most recently, presumably because he feels that first-hand knowledge acquired most recently is the best of all first-hand knowledge. Clues are provided in Konda's line where he asks for an *analysis* of the war in Vietnam, without any indication that it would make any difference to him whether the officer selected had, in fact, been to Vietnam or been there recently.

Excerpt 2—Smith explains to Konda that safety training at the training center involves letting each trainee see what can happen if he does something wrong. A clue is provided in Konda's last line which implies that he sees no need for showing trainees what actually happens if they do something wrong: "Oh, you just tell them, Mr. Smith. They will not question it."

Excerpt 3—Smith would like to have Arthur Miller discuss his plays and his philosophy with the students. This would enable them to "see and hear for themselves" what he has to say. Clues are provided in Konda's "The students can read all that in Mr.

[1] Washington Post, June 30, 1970; ©, quoted by permission.

Miller's writings," and in his last line, which does not reflect any understanding of Smith's idea.

Excerpt 4—Smith wants to visit the villages to "see what is needed." "That way we can get some ideas," he says. Clues are provided in Konda's "Oh?" and in his last line.

Excerpt 5—"I've been getting some good ideas as I look around [the village]," says Smith. A clue is provided in Konda's last line.

Excerpt 6—Miss Smith wonders how the officials of the Ministry of Education find out what is going on in the villages. Konda explains that they acquire this knowledge through reports from the district. Miss Smith assumes that the facts contained in the report are, of course, based on visits by a district official to the villages, or on visits by officials from the Ministry of Education in the capital. A clue is provided when Konda says that officials sometimes go to the village for a ceremony, and when he says there is no need to make visits to the villages to see how the schools operate, because "we already know."

Excerpt 7—Smith downgrades whatever knowledge he may have acquired about the host country by reading books, and indicates that seeing the people and the country for himself will give him much better knowledge. A clue is provided in Konda's last line.

Notes

Ask participants which of the following two persons they would prefer as a guest lecturer to talk about country X. The following is known about them.

Lecturer A

(1) Recently returned from country X.
(2) Became interested in country X as a result of being assigned there two years ago.
(3) Wrote several articles describing his experiences upon his return.

Lecturer B

(1) Has never been to country X.
(2) Has studied all the important writings on country X.
(3) Wrote several articles reviewing these writings.

SEQUENCE 11

This sequence shows manifestations of the belief that there exists a behavior pattern commonly referred to as "self-help."

(There are no excerpts 1-3 in this sequence.)

Excerpt 4—Smith tells Konda that the civic action program will consist mostly of self-help projects. Note that when Konda responds to this by "Self-help?", Smith misunderstands this and thinks that Konda is just checking to see if he has understood Smith correctly. He responds to it by simply saying yes, without offering any explanation. When Konda asks for one, Smith can offer nothing more than "the people would learn to help themselves" and "the people must be willing to help themselves." Clues are provided in Konda's "Self-help?" and in his subsequent lines.

Excerpt 5—Smith and Konda are talking about a project the nature of which cannot be known from this piece of conversation. Otherwise the excerpt is very similar to the previous one.

Excerpt 6—Miss Smith and Konda are talking about the construction of a new schoolhouse in the village where Smith is assigned. She expresses the hope that the project can get started soon. When Konda explains that a government project has to be approved by the Ministry, she reveals that she had assumed that "the people will build it themselves." It is implied that she thought of this as a self-help project. Clues are

provided in the fact that Konda automatically views this as a government project, and in his wondering how it could possibly not be one.

Excerpt 7—Very similar to excerpt 4.

Notes

The way the Americans use the concept of self-help suggests that they think of its meaning as self-evident. They assume that a man with the knowledge of English exhibited by Mr. Konda should have no difficulty in understanding it. Yet they would find the concept difficult to explain. The instructor can readily demonstrate this by asking participants to define it without simply restating it in synonyms. They will find it very difficult to give a definition that can be used to specify what kinds of activities constitute self-help. The reason for this difficulty is that, at the level of the individual, the idea of self-help is actually a myth. Part of this myth is the notion that poverty exists mainly because some people are unwilling to "help themselves." At the collective level, the idea of self-help is associated with the forming of so-called voluntary organizations that may engage in activities of benefit to the community. But even here definition is difficult. For example, a "Garden Club" formed by upper-middle-class women in a suburban subdivision is not usually referred to as a self-help project.

SEQUENCE 12

This sequence shows manifestations of the belief that a person's thoughts cannot directly influence events outside the person. The Americans quite readily think about the possibility of an unpleasant or even catastrophic event and show no reluctance to express the thought, or any misgiving about having done so. Implicitly they are absolutely convinced that there can be no cause-and-effect relationship between the thought and the event. People who are not convinced of this are less likely to express such thoughts. When they do so inadvertently, they will quickly express another thought intended to prevent the first from having any effect, such as "God forbid!"

Excerpt 1—Smith and Konda are talking about a course offered at the academy. Smith expresses concern over the fact that there is only one instructor who can teach this course: "What if something happens to him and he is unable to continue with the course?" A clue is provided in the tone of Konda's last line.

Excerpt 2—Smith tells Konda that he would prefer to have some agreement put in writing. Konda sees no need for that because he trusts Smith. Smith, trying to convince Konda that this should be in writing, says jokingly, "Who knows, I may be dead six months from now." A clue is provided in Konda's last line in which he seems quite shocked with the idea and contradicts it.

Excerpt 3—When Konda sneezes, Smith expresses the hope that Konda is not catching a cold. A clue is provided in Konda's total negation of the possibility.

Excerpt 4—Smith is concerned over the possibility of a flood. Clue as in excerpt 3.

Excerpt 5—Smith is concerned over where the village people would get their drinking water if the river were to dry up completely. (He is probably trying to make a case for repairing a well.) Clue as in excerpt 3.

Excerpt 6—Miss Smith wants to know who the next village chief will be when the present one dies. Clue as in excerpt 3.

Excerpt 7—Smith explains that dispensaries would be very useful in the area in case of an epidemic. Clue as in excerpt 3.

Notes

Most Americans do not believe that a person's thoughts can directly influence events outside the person. Only a few psychologists think there is sufficient evidence at this time to warrant the conclusion that the phenomenon can occur.

One of the frequent complaints heard from officers who served as military advisors abroad is that they had difficulty in getting counterparts to engage in contingency planning. Contingency planning is, of course, a prime example of an activity that requires the contemplation of unpleasant possibilities.

SEQUENCE 13

This sequence shows manifestations of the tendency to make comparative judgments.

Excerpt 1—Smith compares the instruction given at the local academy to that given at West Point. No clue.

Excerpt 2—Smith compares the work on the construction of the refinery to similar projects elsewhere. A clue is provided in Konda's question, which asks for an absolute judgment.

Excerpt 3—Smith compares his present assignment to his last one. No clue.

Excerpt 4—Smith compares the road being built by the soldiers to other roads in the province. Clue as in excerpt 2.

Excerpt 5—Smith compares the amount of local rainfall to that in his hometown. No clue.

Excerpt 6—Miss Smith compares the time it took her to get to Konda's office by truck to the time it takes to make the trip by bu[illegible]. Clues as in excerpt 2.

Excerpt 7—Smith compares the local weather to the weather he had encountered previous to his present assignment. Clue as in excerpt 2.

Notes

The excerpts show that the making of comparative judgments is not limited to instances where something can actually be communicated about the thing being judged. For example, in excerpt 2 Konda has no knowledge of the other refinery construction projects. A comparison of the local one to these others can therefore tell him nothing about the local one.

Following a mass murder in California, news reporters asked law enforcement officials involved in the case questions like "Have you ever seen anything like it?" and "Is this the worst case you have ever seen?" (TV news, November 7, 1973).

SEQUENCE 14

This sequence shows the use of absurd suppositions to communicate ideas, or to elicit ideas from other persons.

Excerpt 1—Smith asks Konda, "Suppose you were General Giap, sir, . . ." A clue is provided in the ambiguity of Konda's response.

Excerpt 2—Smith asks Konda, ". . . suppose you had no way of knowing what the grades of these people were, . . ." He is referring to the high school grades of applicants for admission to the oil company's training center. A clue is provided in the fact that Konda does not go along with Smith's supposition. Instead, he points out its absurdity.

Excerpt 3—Smith says, "... that's what I would do if I were a student." (The context in which this is said is not known.) Clue as in excerpt 2.

Excerpt 4—Smith says, "... if we were in the United States, I'd take you out and show you how it's done." Clue as in excerpt 2.

Excerpt 5—Smith asks Konda, "What would you do if you were in my place, Mr. Konda?" Clue as in excerpt 2.

Excerpt 6—Smith asks Konda, "Well, suppose you could write to the Minister of Education for help, ..." Clue as in excerpt 2.

Excerpt 7—Smith says that there would be more interest in the project "if it were the rainy season right now." Clue as in excerpt 2.

Notes

An *absurd* supposition is one that could not possibly be true. The suppositions made by the Americans in this sequence are of that sort. They are not *plausible* suppositions.

Lerner reports that in the course of a survey conducted in the Middle East, respondents were asked a series of questions that required them to imagine themselves in highly implausible situations, for example, "If you were made editor of a newspaper, what kind of paper would you run?" (8). Lerner interpreted the respondents' difficulties in answering such questions as an indication of their lack of empathic ability, which he related to the lack of modernization of their society. However, since no questions were included that asked respondents to imagine themselves in a *plausible* situation, Lerner's interpretation does not seem justified.

Empathic ability is not usually regarded as the ability or willingness to go along with questions containing *absurd* suppositions. Is an American who answers a question that begins with "If you were the President of the United States ...," more capable of empathy than one who says he cannot answer it? Lerner's findings suggest only that the ability or willingness to imagine oneself in highly implausible situations is not universal. Lerner discovered that even Frenchmen refused to go along with questions containing absurd suppositions (9), which casts doubt on his hypothesis that this kind of behavior is related to lack of modernization.

SEQUENCE 15

This sequence shows unnecessary quantification. In these excerpts the Americans quantify aspects of their experience that require no quantification under the circumstances.

Excerpt 1—Konda asks if West Point accepts foreign applicants. Smith says yes, and then tries to get the idea across that only a few are admitted. In doing so he makes reference to "*twenty* foreign cadets *at any one time* .... *less than one percent* of the *entire* corps .... *the actual number* ..." No clue.

Excerpt 2—Smith is describing Houston, his hometown: "... *sixth largest* .... *hundreds of miles* .... *50 miles an hour* .... *ten years* .... *60 percent* ..." No clue.

Excerpt 3—Smith and Konda are discussing the expected visit by Arthur Miller. Smith tells Konda that the visit will be brief and that he wants to see Konda in a few days to work out the details: "... *48 hours* .... *two weeks* .... *two or three times a year* .... *one day* .... *four weeks* .... *three or four days* ..." No clue.

Excerpt 4—Smith tries to explain that it should be possible to obtain the help of villagers on a road building project: "... *one afternoon a week* .... *small fraction* .... *five percent* .... *five percent* .... *25 people a day*."

Excerpt 5—Smith is telling Konda about the house in the village that was made available to him and his fellow Volunteer: "... *little* house .... *two* rooms .... *right size* for the *two* of us .... *little* garden .... *quite a few* trees .... *almost two years* ..." No clue.

Excerpt 6—Miss Smith is complaining about the attendance level at her school: "... learn *more* .... *more often* .... *not all* .... *every day* .... *70 or 80 percent* .... *half* .... *average attendance* ..." No clue.

Excerpt 7—Smith is telling Konda about the civic action plans: "... *three* projects .... *first of all* .... *how much* support .... the *larger* villages .... *two weeks* .... *80 percent* .... *most of it* ..." No clue.

Notes

The following are two consecutive paragraphs from a newspaper story of President Johnson's visit to the Pentagon to attend the farewell ceremony for Secretary of Defense McNamara:

> "The President, McNamara, and *11* other persons boarded the *15* person elevator for the *one* floor ride. It was *12* minutes and *three* floors later before they got off.
>
> "For some reason the elevator, operated by Army Master Sgt. Clifford Potter, *37*, of Syracuse, N.Y., got stuck between the *first* and *second* floors. He struggled with the mechanism and the elevator overshot *twice* before jolting to a stop *two* feet below the *fourth* floor." (Italics added)[1]

The following is a statement made by CBS reporter Dan Rather following President Nixon's televised address on the energy shortage:

> "The President spoke on the energy crisis for 25 minutes—actually 20 seconds less than that." (CBS-TV, November 7, 1973).

SEQUENCE 16

This sequence shows manifestations of reasoning in terms of probability.

Excerpt 1—Smith asks, "... *how likely is it* that any given cadet is going to become the chief of staff?" No clue.

Excerpt 2—Smith explains, "But *the more applicants, the better our chances* of getting qualified people." A clue is provided in Konda's last line in which the same idea is restated in absolute terms.

Excerpt 3—Smith says it is "*not likely*" that Arthur Miller will stay with the ambassador, that "*in all probability*" he will stay in a hotel. Clues are provided in Konda's "Not likely?" and in his last line in which he tries to determine if Smith's answer meant yes.

Excerpt 4—Konda seems skeptical about the idea that when the new road is finished farmers will sell more vegetables at the market and make more money. Smith explains that "*the odds are* that this will happen," and that "*it's quite probable.*" Clues are provided in Konda's last two questions.

Excerpt 5—Smith explains, "... if we could get the supplies this month, it would *increase the chances* of finishing this project before the harvest." A clue is provided in Konda's questions.

Excerpt 6—Smith explains, "... *there's very little chance* that we'll be able to begin [the teachers'] training before school starts .... *our chances aren't very good.*" A clue is provided in Konda's attempt to determine if that means no.

[1] Washington Post, March 1, 1968; ©, quoted by permission.

Excerpt 7—Smith explains that if the people in the villages drank river water, "*it's less likely*" that they would get sick. A clue is provided in Konda's last line.

SEQUENCE 17

This sequence shows manifestations of the tendency to place a higher value on utilitarian aspects of experience than on aesthetic ones.

Excerpt 1—Smith gives his reaction to the new parade ground: "It certainly looks large enough—quite level and quite suitable for cadet parades." No clue.

Excerpt 2—Konda shows an ivory carving to Smith. Smith's reaction: "Hm . . . it's pretty heavy. What does it represent?" No clue.

Excerpt 3—Konda and Smith are talking about the building in which the U.S. Information Service is located. Smith describes the services and facilities: a film collection, a library including college catalogues, newspapers and magazines, English classes. Clues are provided in Konda's reactions to the building. He remembers it from his visit there as "very beautiful" and "very pleasant." There was a "lovely dinner" in the "beautiful auditorium."

Excerpt 4—Smith and Konda are talking about a road improvement project. Smith suggests that the road could be straightened by cutting down some of the trees along its side. "They are mostly old trees anyway, too old to grow fruit." Clues are provided in Konda's "You say you have to cut trees?" and in the tone of his last line, "Yes, indeed, these are old trees, Major Smith."

Excerpt 5—Smith suggests repairing an old well that has not been in use for some time, so that the villagers could use it. A clue is provided in Konda's last line, which shows that he assumes Smith wants to restore the well's appearance.

Excerpt 6—Miss Smith tells Konda about her new house in the village. He wants to know if it is a nice house and if she likes it. She tells him that it has lots of windows, is very comfortable, has enough storage space, has a cooking stove, and is only a short walk away from the school. A clue is provided in Konda's reaction to this description. He repeats his question, "Ah, and is it a nice house?"

Excerpt 7—Smith tells Konda that Major Khan's battalion needs more crushed rock to finish the construction of the road. He suggests that more rock could be obtained through excavation in a nearby mountainside. A clue is provided in Konda's unwillingness to go along with the idea, and in his "You say you want to cut into the side of the mountain?"

Notes

The excerpts show utilitarianism only with respect to *things* (a parade ground, a building, a well, etc.), but it is, of course, not limited to things. Ideas too are judged more on the basis of their "practicality" than on the basis of their aesthetic appeal.

SEQUENCE 18

This sequence shows manifestations of the idea that the process of decision-making requires evaluating the consequences of alternative courses of action and selecting the one that, on balance, seems most advantageous.

Excerpt 1—Smith and Konda are talking about possible new courses for next year's curriculum. Smith asks which one the School Commandant has decided on. When Konda tells him, Smith wonders on what basis that decision was made. Konda answers that there is a good new instructor who knows the subject. Smith recalls that there were also good

instructors available for the other courses that had been considered. He does not seem to understand how the decision was made, since the chosen option does not appear to have been selected because of any advantages it may have over the others. A clue is provided in the fact that Konda's utterances do not imply the same idea of how a decision is made. He is satisfied that the decision makes sense, and apparently sees no need for comparing it to other alternatives. He misinterprets (or cannot interpret) the reason why Smith reminds him that there also were good instructors available for the other courses that had been considered. Undoubtedly Smith must be wondering why Konda reminds him that there can be only one new course.

Excerpt 2—Smith is telling Konda that after the general training it will be decided which special course each trainee should take. He explains that the trainees' performance in various types of jobs will be estimated from their performance in the general training and from their aptitude test scores. The implication is that the decision will be based on the comparison of these estimates. A clue is provided in Konda's reaction, "I see. But how will you decide which is the right work for this man?" This indicates that he would have a different approach to making the decision.

Excerpt 3—Smith is wondering whether Arthur Miller should speak in the assembly hall or in the university theater. He presents both options to Konda, reminding him of the advantage of each, and expecting him to base his choice on a comparison of these advantages. A clue is provided in Konda's last line, which indicates that his decision is that Mr. Miller will speak in the theater since he is a famous playwright.

Excerpt 4—Smith asks for Konda's opinion on which project should be the first one in the civic action program. He presents Konda with the various options, indicating advantages or disadvantages that would result from the choice of each. It is implied that he does so to help Konda form an opinion on the matter. A clue is provided in Konda's last line. He tells Smith that when there are several projects in a program, the word will come down from the ministry as to where to begin. This clue may be misinterpreted as indicating only that the decision in this case is not up to Konda; the fact that it suggests a different mode of decision making may be overlooked. But there is no reason to assume that the ministry will follow Smith's approach in making the decision. If that were so, Konda would show some interest in informing the ministry of the consequences of various courses of action.

Excerpt 5—Smith is explaining that there are different ways of improving the village water supply. He says he does not yet know which way it should be done, that he needs more information to determine the advantages of each possible approach. A clue is provided in Konda's last line in which he wonders why Smith needs all this information. He feels there is a "proper way" to do the work and implies that the information Smith seeks is not needed to know the proper way.

Excerpt 6—Miss Smith tells Konda that she has been thinking about possibly teaching English or first-aid to adults in the village. She asks for his opinion as to which she should teach, undoubtedly expecting him to base his choice on which would have the greater practical consequences. A clue is provided by the way Konda makes his choice. He says that since she will be an English teacher when she returns to the United States she should teach English.

Excerpt 7—Smith and Major Khan have not yet decided which project is to be the first one. Smith says that they will decide after they get necessary information on the equipment and supplies needed for each of the proposed projects, and on the availability of support that could be expected from the various villages. It is implied that this information is necessary to evaluate each possible course of action. A clue is provided in Konda's last line, which indicates that he does not understand why Smith needs all this information.

Notes

The following is quoted from the book *The Process of Management* (10, pp. 247-248). The passage from which the quotations are taken is introduced as an "explicit statement of the four phases of rational decision making."

> "1. *Making a diagnosis.* . . . Something seems wrong and in need of correction, or some opportunity may be missed if a wise decision is not made. The first aim of a sound diagnosis is to sharpen this feeling, to pinpoint the *gap* between what we want to happen and what is likely to occur if no action is taken. Second, a sound diagnosis should help identify the *cause* of the gap and any obstacles that stand in the way of realizing desired goals. . . .
>
> "2. *Finding Alternative solutions.* Next, the executive is concerned with what he *might* do to remove or avoid the basic obstacles identified by his diagnosis. Imagination and originality are needed, because neither market research nor an electronic computer can support a plan until it has been conceived. . . .
>
> "3. *Analyzing and comparing alternatives.* To choose among the probable plans, the executive should recognize primary differences, or 'crucial factors.' All pertinent data—opinions as well as accepted facts—that he can track down in the time available should be assembled and related to these crucial factors. Such an analysis will result not only in a list of pros and cons for each alternative, but also in some evidence of the relative importance of particular advantages and disadvantages.
>
> "4. *Selecting the plan to follow.* Only occasionally will the superiority of one alternative be so clear that analysis alone provides the final answer. A manager must balance several different factors (such as morale, cost, consumer acceptance, public reaction), which, in theory, have profit (or 'utility') as their common denominator, but in practice may be very difficult to translate into profit implications. Differences in probabilities of failure must be weighed, and the chances of partial success taken into account. In most business situations, time and cost will prevent an exhaustive analysis, and an executive will have to determine when decisiveness is worth more than increased accuracy. By blending such considerations with the results of objective analysis, a manager must form an authoritative decision on action to be taken."[1]

Some participants may refuse to believe that decision making by educated persons could involve a process other than the "rational" one described above and implied in the Americans' behavior shown in this sequence. They simply cannot conceive of any other way that would not be considerably inferior. This is due, in part, to the fact that they are grossly overrating the value of this process. Actually, in many instances the balancing of the expected pro's and con's of a given course of action is a mysterious mental arithmetic that the person making the decision could not explain with sufficient precision for someone else to repeat.

SEQUENCE 19

This sequence shows manifestations of an action orientation—a tendency to prefer action over inaction.

Excerpt 1—Smith says that he is "not used to having so much free time available." No clue.

[1] *The Process of Management: Concepts, Behavior, and Practice*, by William H. Newman, Charles E. Summer, and E. Kirby Warren, 3rd ed., Prentice-Hall, Inc., Englewood Cliffs, N.J.; ©, quoted by permission.

Excerpt 2—Smith says that he and Konda cannot "just watch a situation like this just go on and not do anything." "We've got to do something," he adds, even though he admits he does not know what.

Excerpt 3—Smith notes that there are "two hours of open time" on Arthur Miller's schedule and he asks Konda if he has "any suggestions for any other *activity*" that could be planned for Miller. A clue is provided in Konda's reply. He suggests, "We will ask Mr. Miller to come and sit in the garden, and we can talk, yes. He will like that."—not exactly what Smith had in mind.

(There is no excerpt 4 in this sequence.)

Excerpt 5—Smith tells Konda that he has had several discussions concerning his plan with people at the Peace Corps Director's office. "But that's as far as it got," he adds, thus downgrading these discussions because they did not result in action. A clue is provided in Konda's reaction to this, "Ah, you had several meetings, yes, discussions. That is good."

Excerpt 6—Miss Smith tells Konda about having discussed her ideas with the village elders and adds, "But that's all we've done." No clue.

Excerpt 7—Smith says that "the hardest part of an assignment like this is not having enough to do." No clue.

Notes

"Don't just stand there. Do something!" says it all.

The following quotation is taken from a newspaper editorial praising Admiral Rickover's re-appointment for another two-year term as head of the Navy's nuclear propulsion program:

> "Adm. Rickover's knowledge and sound intelligence go far beyond his official field, too. This is because *he not only knows a fact when he sees it, but he knows what to do with it.*" (Italics added)[1]

The following is the title of a colloquium sponsored recently by a church in the suburbs of Washington, D. C.

"Death and What To Do About It"

The following is the title of a book recently published in the United States:

What to Do When There is Nothing to Do

SEQUENCE 20

This sequence shows manifestations of the idea that there is usually a best way of doing something, which should be determined and then followed. There are several assumptions underlying this idea: first, the assumption that when there are different ways, they differ in how good they are—that they are not equal; second, the assumption that this assumed difference can be ascertained by objective evaluation of the goodness of each way (involving some sort of measurement); third, that once the best way has been determined, it can actually be implemented.

Excerpt 1—Konda asks Smith to recommend a good training film on leadership. Smith offers to prepare a list of three or four films with a summary of each, to provide Konda with "some options." A clue is provided in Konda's last line where he restates his request without showing any interest in having several films to choose from. Also, he again asks for a "good" film, not the "best" one.

[1] Washington Daily News, 17 July 1969; ©, Washington Star-News, quoted by permission.

Excerpt 2—Smith is asking if Konda can arrange for the high school students (who have applied for admission to the training center) to come to the place where the aptitude test will be given. Konda says that they will be brought there by bus. Smith wonders if there is any other way this might be done, which suggests that he would prefer to explore various possibilities before deciding on the best one. A clue is provided in Konda's question, "Another way? You do not like this way?", which gives no indication that he shares Smith's implicit assumptions.

Excerpt 3—Smith asks how the university selects the students who are recommended for scholarships at universities in the United States. Konda replies that each department has its own way. That causes Smith to wonder which department has the best procedure. A clue is provided in Konda's lack of interest in the question. He seems never even to have thought about it.

(There is no excerpt 4 in this sequence.)

Excerpt 5—Smith would like to get started with the water storage project and says he has seen the ways other villages store water. He asks Konda to help him decide which might be the best way. Clues are provided in Konda's lines, "Each village has its own way to keep water" and "The village should have good water," showing he does not share Smith's concern for discovering the "best" way.

Excerpt 6—Miss Smith says she has not one but several plans for a new schoolhouse to be built in her village. She got them from Volunteers working in other villages. She wants to show the plans to Konda to see which one he thinks is the best. A clue is provided in Konda's line, "But we will have our plan, yes. It will be a good plan also."

Excerpt 7—Smith wants to make an appointment to see Konda again during the following week and he asks which day Konda would prefer. Konda replies that Smith could come any day. But Smith wants Konda to choose a specific day, and asks if Wednesday would be all right. Undoubtedly, he assumes that Konda must have a preference. But Konda's reply shows he has no preference. Smith insists, "Well, which day would be the best for you?" A clue is provided in Konda's not having any preference.

Notes

In excerpt 1, Smith assumes that Konda would prefer to have several films to choose from, rather than a single recommendation. Of course, that is what Smith would prefer if he were in Konda's place.

In excerpt 2 Smith is actually trying to find at least one alternative, so he will be able to make a choice.

In excerpts 3, 5, 6, 7 the American almost automatically seeks to find "the best" alternative when several are present.

In none of the excerpts, and only in rare instances in real life, is there any basis for the assumptions underlying the idea that there is usually a best way of doing something. For example, in excerpt 1, Smith would have no evidence that the films on his list differ in quality. He would have no method of assessment to offer for determining how good each one is. And he could not guarantee that the chosen one could actually be obtained for Konda's academy.

SEQUENCE 21

This sequence shows manifestations of "universalism"—the value attached to being guided in one's actions in a given situation primarily by an obligation to society (i.e., by general standards of conduct—laws, regulations, rules, established procedures, etc.).

Excerpt 1—Smith is trying to explain the West Point Honor Code to Konda. He then inquires if cheating on examinations is a problem at the local academy. He asks Konda if a cadet who notices that another is copying answers from him is required to report the incident. The tone of Smith's utterances indicates that he would not tolerate variations in applying the rules against cheating, regardless of the relationship between the cadets involved. A clue is provided in Konda's last line, which shows that Konda does not share this attitude.

Excerpt 2—Smith is telling Konda that there will be some supervisory positions at the refinery to be filled with local personnel. The positions will be advertised in the papers and on the radio. Konda offers to help. He will ask the people in his department ("my people") to look among their friends and relatives for persons who could fill these positions. Smith tells him that they can come in for interviews and tests at the same time as the people responding to the public announcement. He gives no indication that they would receive special consideration. A clue is provided in Konda's last line, in which he emphasizes that the applicants will be relatives or good friends of the people in his department. He does not mention qualifications.

(There are no excerpts 3, 4, and 5 in this sequence.)

Excerpt 6—Konda is talking about "a good friend" of Miss Smith, the man whose house she is living in, who is apparently well known to Konda. Konda inquires about the man's son and indicates that he expects that the son will go to the "upper school" next year. Miss Smith says that he will certainly go there if he has good grades at the end of the year. Her tone gives no indication that she will treat this boy any differently because he's the son of the man whose house she is renting. A clue is provided in Konda's last line, "You will give him good grades, of course, Miss Smith."

(There is no excerpt 7 in this sequence.)

Notes

"Universalism" is contrasted to "Particularism," the value attached to being guided in one's actions in a given situation by the obligations resulting from the particular relationship between oneself and the persons affected by one's actions.

Americans working abroad often misinterpret manifestations of particularism because of their lack of awareness that *particularism—universalism* is a cultural dimension. Most Americans who are in another country in an official capacity consider their insistence on following rules and regulations in dealing with host nationals to be a matter of professionalism and personal integrity. As a result, when their host national friends expect them to live up to the obligations of friendship, which often means violating rules and regulations, the Americans see this as "improper" and as reflecting unfavorably on the character of the host nationals.

Instructors not familiar with the fact that the manifestations shown in this sequence are *cultural* are referred to Parsons and Shils (11) and to Zurcher (12).

Section 7

EVALUATION OF THE WORKSHOP

This Section provides instructors with questionnaires and guidelines for evaluating the workshop. Data obtained following experimental administrations of the workshop are included as a basis for comparison.

During the development stage it was determined that when participants are the kinds of individuals for whom the workshop is intended, and the recommended procedure is used, the workshop lasts 14 to 16 hours. However, at the time they were needed, no suitable groups of people were available to participate for a two-day period. As an alternative, three suitable groups were available for shorter periods. They were: (a) a group of 57 students at the Command and General Staff College (February 1973), (b) a group of 22 students at the same school (April 1973), and (c) a group of 16 Junior Foreign Service officers enrolled at the Foreign Service Institute (April 1973). These three groups participated in an abbreviated version of the workshop, administered by staff members of their organizations.[1]

The workshop can be abbreviated by leaving out some of the sequences and speeding up the procedure. The latter can be done by showing fewer than the recommended number of excerpts per sequence and providing more than the recommended degree of help to the participants. The total number of sequences is, of course, arbitrary; the effects of omitting a few of them are therefore difficult to estimate. Providing too much help, however, must of necessity be detrimental to the learning process.

QUESTIONNAIRES

Two questionnaires were developed for the evaluation, a "Questionnaire on Nationality Clues," and an "Evaluation Questionnaire." The content of the latter, which was designed to obtain participants' reactions to the workshop, is self-explanatory. The Questionnaire on Nationality Clues, however, requires some discussion.

QUESTIONNAIRE ON NATIONALITY CLUES

Rationale and Content

This questionnaire (included in Appendix A) is a test designed to measure the ability that the workshop is intended to develop: "cultural self-awareness" (CSA), the ability to recognize cultural influences in one's thinking. It was, of course, not possible to develop a test based on observed manifestations of the thinking of the participants whose ability was to be measured. It was assumed that test content reflecting the cultural influences in the thinking of Americans would naturally apply to the participants.

[1] A 7-hour version was used at the Command and General Staff College and a 5-hour version at the Foreign Service Institute. At CGSC the workshop was conducted by LTC Donald K. Adickes and by other staff members he had prepared. The participants were divided into workshop groups of 10-12 participants each. At FSI the workshop was conducted by Dr. Glen H. Fisher.

Since the workshop is intended to develop a high degree of CSA, the test was designed to be sensitive to differences among individuals who are considerably above average in their level of CSA. Most people can be expected to have little or no CSA, which cannot develop without exposure to cultural variation. Individuals who have had practically no opportunity, or need, to interact with another culture (either directly, or vicariously through readings, lectures, movies, etc.) cannot be expected to have any CSA—any more than members of a tribe who have been blind since birth and know nothing of the possibility of sight could be aware of their own blindness.

Many Americans acquire a superficial acquaintance with other cultures. As a result they become aware that each culture may have its own "habits and customs" and that this is as true for the United States as for any other country. The CSA test, however, is not intended for individuals who are at that level of CSA. It is intended for professionals—military and civilian—who have been selected and trained for international assignments requiring skill in intercultural communication.

The test consists of 28 statements, each of which gives four items of information about a person (or persons) whose nationality is not known. The social class of the person can be inferred from each statement. Also, each statement places the person in a particular situation. Each item of information tells something about what the person is saying, doing, feeling, or thinking. The respondent's task is to choose the item that seems to be the best available clue that the person may be American. The "looking-for-the-best-clue" perspective requires probabilistic reasoning by respondents. Since a clue is not a definite indication, respondents are not asked to look for an item that indicates that the person *is* American. They are asked to look for the one that, *more so than the others*, says something about the person in the statement that is *more likely to be true for Americans.*

This technique is employed because the kinds of cultural influences to be recognized by the respondents are not unique to the United States, nor do they manifest themselves in all Americans. Their strength varies among cultures and within cultures. This is also true for the influences included in the workshop exercise. Individuals who have developed a high level of CSA, during the workshop or otherwise, would be aware of this fact and would not be able to answer such a test meaningfully unless these variable elements were taken into account.

Validation

Does the test measure what it is supposed to measure? There are different approaches to answering this question. One would be to correlate the scores individuals make on this test with their scores on some other CSA measure of known validity; this approach could not be used because no other measure of CSA is known to the author. Another approach, known as content validation, would determine the validity of the content by ascertaining to what extent the test contains a representative sample of the manifestations of cultural influences that a person with a high degree of CSA should be able to recognize; the data necessary for such a determination do not exist. A third approach is that known as construct validation. The validity of the test would be determined by administering the test to various groups of people whose respective levels of CSA can be estimated on logical grounds. This was the approach attempted.

It can be assumed that CSA develops as a result of direct or indirect exposure to cultural variation. Therefore, to the extent that groups of people who have had a high degree of such exposure (e.g., highly experienced Foreign Service officers, returned Peace Corps Volunteers, or cultural anthropologists) obtain higher CSA test scores than comparable groups with low exposure, to that extent the test has validity.

A group of 38 students at the Foreign Service Institute (mostly Foreign Service officers) with sufficiently varying levels of exposure was available for validation

purposes.[1] A measure of their exposure was obtained from biographical data. The measure was calculated by assigning a weight to each of the countries in which they had served (up to three, including their longest tours) and adding the weights.[2]

Students with a higher degree of foreign experience (N = 13) had an average CSA test score of 12.03, those with a lower degree (N = 12) averaged 9.79, and those with no foreign experience (N = 13) averaged 9.08. The scores ranged from 2 to 19. The rank correlation between CSA scores and the measure of foreign experience was .40. This is not high, of course, but not uncommonly low for a new test of this sort.

It should be noted that the measure of exposure to cultural variation is a crude one, since it does not take into account the *quality* of exposure. Some Americans lead sheltered lives during their assignments abroad, interacting mostly with Americans, while others have considerable contact with the local population. Such differences could not be considered, because there was no suitable measure for determining their magnitude. It should also be noted that the CSA test attempts to measure an ability that has not been measured before, and one which until now has never been defined in terms that would make measurement even possible. As with all new tests, further validation studies should be conducted, preferably with groups for whom the quality as well as the quantity of their exposure to cultural variation can be estimated.

RESULTS OF EVALUATION QUESTIONNAIRE

The results obtained with the Evaluation Questionnaire are shown in Figure 1. The questionnaire is reproduced, and the combined data obtained from the two groups of students at the Command and General Staff College (N = 79) have been filled in. The questionnaire was not used with the group of students at the Foreign Service Institute.

Most of the results are self-explanatory. The overall reaction to the instruction was favorable; there was general agreement as to the importance of cultural self-awareness for communicating with host nationals abroad. However, the results suggest that the exercise was not conducted at the appropriate level of difficulty. The workshop groups can be assumed to have been heterogeneous with respect to their existing level of CSA since the participants had not been assigned on that basis. This means that a level of difficulty appropriate for some would of necessity have been too high and too low for others. Yet the responses to question 15 show that not a single participant found the exercise "mostly too difficult," while 20% found it "mostly too easy." This result probably stems from the instructors' understandable tendency, in situations where the workshop participants are their peers, to conduct the exercise so that few if any participants would find it too difficult. To do otherwise might result in embarrassing some of them. This should be considered in selecting instructors for the workshop.

RESULTS OF QUESTIONNAIRE ON NATIONALITY CLUES (CSA Test)

The workshop participants took the CSA test at the completion of the workshop. Comparable groups of students who had not participated (or not yet participated) in the workshop also took the test. The results are shown in Table 1.

[1] The test used with this group was an earlier version of the one used in the evaluation and included in this handbook. Statements 6 and 7 have since been revised, and statement 12 replaced by a new one.

[2] Weights were assigned as follows: Germany, Switzerland, United Kingdom 1. France, Italy, Spain, 2. Latin America, Micronesia, Angola, India, 3. Arab countries, Southeast Asian countries, Senegal, Turkey, Taiwan, Japan, Philippines, Indonesia, 4. (Other countries were not represented in the sample.)

Workshop in Intercultural Communication

Evaluation Questionnaire

Your answers to these questions will greatly assist in evaluating the workshop session which you attended and the approach to training in intercultural communication that was used.

Respond to questions 1, 2, and 3 by circling the scale number that best reflects your answer:

1. How helpful was the workshop in improving your ability to recognize various ways in which your cultural background influences your thought processes, feelings, and behavior?

19%	/	41.8%	/	27.8%	/	11.4%	/	0%
very helpful								not helpful at all

2. How helpful was the workshop in teaching you how to use this ability to improve communication with persons of other cultural backgrounds?

15.2%	/	34.2%	/	36.7%	/	13.9%	/	0%
very helpful								not helpful at all

3. In your judgment how important is this ability to your effectiveness in communicating with host nationals

(a) in an Asian country?

78.5%	/	15.2%	/	5.1%	/	1.3%	/	0%
very important								of no importance

(b) in an Arab country?

68.4%	/	15.2%	/	10.1%	/	6.3%	/	0%
very important								of no importance

(c) in a Black African country?

63.3%	/	21.5%	/	8.9%	/	5.1%	/	1.3%
very important								of no importance

(d) in a Latin American country?

64.6%	/	25.3%	/	7.6%	/	2.5%	/	0%
very important								of no importance

Figure 1

(Continued)

Workshop in Intercultural Communication *(Continued)*

Answer the remaining questions by circling your answer.

	Yes	Not Entirely	Not At All
4. Were the instructional objectives of the workshop clear to you at the start of the exercise?	63.3%	36.7%	0%
5. Were the instructional objectives clear to you at the end of the exercise?	86.4%	13.6%	0%

If you answered "yes" to question 5, please answer questions 6 and 7. If not go to question 8.

	Yes	No	No Answer
6. Do you consider these objectives sufficiently worthwhile to justify this workshop?	86.3%	1.4%	12.3%
7. Was the procedure used in the workshop exercise generally helpful in achieving the instructional objectives?	85%	4.1%	11%
8. In general, was the Americans' behavior shown in the video recordings plausible?	94.9%	3.8%	1.3%
9. Do you share most of the cultural characteristics exhibited by the Americans in the recordings?	78.5%	15.2%	6.3%
10. Do you believe that, in general, middle-class American males share most of these characteristics?	94.9%	3.8%	1.3%
11. Was the overall video quality of the recordings satisfactory?	98.7%	0%	1.3%
12. Was the overall audio quality of the recordings satisfactory?	97.5%	1.3%	1.3%
13. Was the workshop too short?	30.4%	68.4%	1.3%
14. Was the workshop too long?	27.8%	68.4%	3.8%
15. Was the exercise mostly too difficult?	0%	98.7%	1.3%
16. Was the exercise mostly too easy?	20.3%	77.2%	2.5%
17. Did the instructor seem well prepared?	98.7%	0%	1.3%
18. Were you generally satisfied with the way the instructor handled the group?	96.2%	1.3%	2.5%
19. Did group discussions generally contribute to the learning process?	94.9%	2.5%	2.5%

Note: The above wording of question 5 was used with the last two groups (22 officers). The others responded to a slightly different wording. The results were similar.

Figure 1

Table 1

Results of Questionnaire on Nationality Clues (Workshop and Non-Workshop Groups)

Group	N	Mean CSA Test Score	Range
First CGSC Workshop	56[a]	10.11	5-19
Comparison	60	8.45	3-14
Second CGSC Workshop	22	9.0	6-16
Comparison	28	8.82	4-18
FSI Workshop	16	12.44	2-19
Comparison	18	9.89	5-14

[a]One of the 57 students did not take the test.

The difference in means between the first CGSC group and its comparison group was statistically significant ($t = 3.15$, $p < .01$), as was the difference between the FSI group and its comparison group ($t = 2.26$, $p < .05$). However, these differences are too small to be of much practical significance.

It is clear from the above scores, as well as from those obtained from the FSI validation group, that the test is very difficult. On the other hand, learning to recognize subtle manifestations of the influence of one's own culture is a very difficult task. It is doubtful that this ability can be developed appreciably in the short versions of the workshop that were being evaluated. This does not mean that nothing useful was learned during these sessions. The results of the Evaluation Questionnaire suggest otherwise.

It might be argued that the smallness of the differences could be attributed to low test validity. However, there is a great similarity between identifying a cultural influence in an excerpt in the exercise, and identifying the "best available clue" in the CSA test. In fact, each of the statements in the test could easily be converted into a piece of dialogue for use in the exercise. Both the test [illegible] pieces of dialogue in the exercise were constructed in the same way, namely, by [illegible] manifestation of a cultural influence with simultaneous manifestations of other [illegible]. The earlier report discusses the reasons why this had to be done.

The following observations are relevant in that [illegible] constructing the test it was important not to duplicate the specific manifestations of the selected cultural influences used in the exercise. The test is intended to be a measure of how well other manifestations of these influences, as well as manifestations of other cultural influences, could be recognized. In the case of some of the influences duplication seemed unavoidable. For example, manifestations of problem orientation in the form of an utterance usually include the word "problem."[1] One would think that this would become obvious in the exercise during the sequence on problem orientation, so that items containing the word "problem" should readily be identified as possible best clues. Statements 20, 24, and 26 were intended to have as their best clues indications of problem orientation, and these clues do include the word "problem." Yet, among 78 officers who took the test following the workshop, only 17, 32, and 33%, respectively, identified these clues. This

[1] It does not follow, of course, that every use of that word is a manifestation of problem orientation. For example, its use in the context of solving a mathematical problem, or in the context of an entirely novel difficulty, would not be.

suggests that very commonplace manifestations of a cultural influence are still difficult to recognize, even if their recognition in the exercise is fairly easy.

The test instructions were not clearly understood by some of the people who took the test. The most common misunderstanding was that their task was to pick out the "typically American" item from among the four. "Typically American" refers to a way of thinking or acting that has a high probability of occurrence among Americans in the given situation. However, a particular idea or behavior need not have a high probability of occurrence in order to be the best available clue. For example, something that might occur only 10 to 20% of the time among Americans—in a given situation—would be an excellent clue if it occurred much less frequently among non-Americans. Conversely, something that occurred with a relatively high frequency among Americans need not necessarily have a high clue value, for it could occur with a relatively high frequency among non-Americans as well. It is for this reason that individuals with a very limited knowledge of variations in cultural influences are unlikely to do well on this test. Instructors who are planning to use the test may be interested in the difficulty levels of the statements, included in Appendix A.

ANOTHER POSSIBLE TEST

Another test had been considered for use in the evaluation—either in addition to or in place of the CSA test. It appeared quite promising, but it could not be used because of the limited time for which the evaluation groups were made available. This test involves showing the groups the excerpts that were excluded from the exercise—but in a scrambled order. The participants' task is similar to part of their task in the exercise—to identify cultural influences manifested in the behavior of the Americans. Instructors who wish to try this test, which would last at least one hour, should record a separate videotape containing only the excerpts to be used in the test. Since many of these excerpts contain manifestations of more than one cultural influence, allowing open-ended answers on the test would make objective scoring difficult. This difficulty might be overcome by developing multiple-choice answers for each excerpt, with the incorrect choices indicating manifestations of non-cultural influences.

REFERENCES
AND
APPENDICES

REFERENCES[1]

1. Kraemer, Alfred J. *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication*, HumRRO Technical Report 73-17, July 1973.
2. White, William F., and Holmberg, Allen R. "Human Problems of U.S. Enterprise in Latin America," *Human Organization*, 1956, vol. 15, pp. 1-40.
3. French, David. "The Relationship of Anthropology to Studies in Perception and Cognition," *Psychology: A Study of a Science.* vol. 6, *Investigations of Man as Socious: Their Place in Psychology and the Social Sciences*, Sigmund Koch (ed.), McGraw-Hill, New York, 1963, pp. 388-428.
4. Kluckhohn, Florence R., and Strodbeck, Fred L. *Variations in Value Orientations*, Row, Peterson, Evanston, Ill., 1961.
5. Kluckhohn, Clyde, and Murray, Henry A. "Personality Formation: The Determinants," in *Personality in Nature, Society, and Culture*, Kluckhohn, Clyde, and Murray, Henry A. (eds.) (2nd ed.), Alfred A. Knopf, New York, 1953, pp. 53-67.
6. Branden, Nathaniel. *Breaking Free*, Nash Publishing, Los Angeles, 1970.
7. *The Instructors Manual: Instructor Materials for the Supervisors Workshop*, Human Development Institute, Inc., Atlanta, Ga., 1968.
8. Lerner, Daniel. *The Passing of Traditional Society*, Free Press, New York, 1958.
9. Lerner, Daniel. "An American Researcher in Paris: Interviewing Frenchmen," *Studying Personality Cross-Culturally*, Kaplan, Bert (ed.), Row, Peterson, Evanston, Ill., 1961, pp. 427-442.
10. Newman, William H., Summer, Charles E., and Warren, E. Kirby. *The Process of Management: Concepts, Behavior, and Practice* (3rd ed.), Prentice-Hall, Inc., Englewood Cliffs, N.J., 1972.
11. Parsons, Talcott, and Shils, Edward A. "Values, Motives and Systems of Action," *Toward A General Theory of Action*, Parsons, Talcott, and Shils, Edward A. (eds.), Harvard University Press, Cambridge, Mass., 1954, pp. 45-275.
12. Zurcher, Louis A. "Particularism and Organizational Position: A Cross-Cultural Analysis," *Journal of Applied Psychology*, 1968, vol. 52, pp. 139-144.

[1] A list of suggested readings is included as Appendix F.

Appendix A

QUESTIONNAIRE ON NATIONALITY CLUES

INSTRUCTIONS

This questionnaire seeks your opinions concerning certain clues to a person's nationality. It consists of 28 statements each of which gives you four items of information (a, b, c, d) about a person (or persons) *whose nationality you do not know*. In each statement *all four items are true*. Please indicate which of the four seems to you *the best available clue* that the person(s) *could be American*.

Note the following:

1. All four items of information given in each statement are true for the person(s) referred to at the beginning of the statement. Your choice of one as the best available clue does not imply that the others are not true, only that they are less useful as clues.
2. An item is a clue only if it seems more likely to be true for Americans than for non-Americans.
3. If one item seems more typical of Americans than the other items, that does not necessarily make it a clue, because it could be just as typical of most other nationalities.
4. You may choose an item even though you consider it more likely to be true not only for Americans, but also for *one or a few* other nationalities. (For example, you may consider your choice to be also the best available clue that the person(s) could be British, Canadian, or German, etc.)

PLEASE INDICATE YOUR CHOICES ON THE ANSWER SHEET

1. A saleman in a leather goods store

(a) knows little about the qualities of various leathers,
(b) buys merchandise in the store for less than what customers pay,
(c) gets satisfaction from making a sale,
(d) thinks the proprietor is too greedy.

2. A tourist, while visiting a historical monument in his country's capital, asks the guide

(a) to explain a strange looking inscription he noticed in a remote corner,
(b) where he could sit down and rest for a while,
(c) where he could get a drink of water,
(d) how tall the monument is.

3. A politician, in a speech on the anniversary of his nation's founding, talks about the constitution, and declares:

(a) "We are proud of the constitution.
(b) It testifies to the greatness of the nation.
(c) It speaks with great eloquence of freedom and justice.
(d) We must do our best to live up to its ideals"

4. An army cadet has just finished an assigned reading on the various approaches to maintaining discipline advocated by famous military leaders. It caused him to wonder

(a) which of these approaches was the best one,
(b) what parts of the reading he should remember for the exam,
(c) why these men had different approaches,
(d) what the views of his instructors were on the subject.

5. Speaking at a memorial service for a friend who had just passed away, a businessman says:

(a) "He was a good man.
(b) He was loved by his family and neighbors.
(c) He was everybody's friend.
(d) We shall cherish his memory."

6. A government official and his wife have returned home from a vacation trip to several foreign countries. They reflect on their experience and agree that

(a) they enjoyed visiting the places they had heard about for so long,
(b) meeting the people of the countries was a wonderful experience,
(c) they would like to visit some of the countries again,
(d) they would need a good rest after such a strenuous trip.

7. A sales person in a woman's clothing store tells a customer that the dress she is trying on

(a) is very reasonably priced,
(b) is made of material of a very high quality,
(c) makes her look younger,
(d) will make her feel happy.

8. An infantry company commander, after a combat exercise in which his unit has performed very poorly, addresses his troups. He tells them that

(a) their performance has been a disgrace,
(b) they have done very poorly and this must not happen again,
(c) they cannot let the other companies get all the credit,
(d) he is cancelling all leaves.

9. A high-ranking government official explains to his new deputy that, in the field of education, the responsibilities of the government are to develop policies that would

(a) make a greater variety of choices available to students,
(b) raise educational standards throughout the country,
(c) improve programs for teacher training,
(d) provide for more school construction.

10. A new foreman in a furniture factory tells his workers

(a) to let him know if the present layout of the workbenches is satisfactory,
(b) to be especially careful with the next work order, because it will be for an important customer,
(c) that he will not tolerate poor workmanship,
(d) that he did not like to see a worker loaf on the job.

11. A high school principal, addressing the new students at the start of the school year, tells them that

(a) they will have to study hard,
(b) education will help them plan their lives,
(c) the school is proud of its good teachers,
(d) the school has always had good students.

12. A teacher, working for an international voluntary organization, had been teaching in a rural school in a foreign country for several months. One day a friend told him that many villagers did not like him. He replied:

(a) "I suspected that some of them did not like me.
(b) But I don't understand why they feel that way.
(c) They know I have done good work here.
(d) Why can't they judge me as a teacher?"

13. A businessman and his wife are leaving a dinner party given by a fellow businessman. As they say good-bye, the lady of the house hands the wife a package telling her that it contains some cake for her children. The wife replies:

(a) "Oh! Thank you. What a nice package!
(b) That is a very good cake. I must get the recipe.
(c) But you didn't have to go to all that trouble.
(d) The children are going to like it. They love cake."

14. A young man is leaving his country for a year to study at a foreign university.

(a) His family accompanies him to the airport.
(b) He tells them not to worry about him.
(c) He regrets that his brother was not coming also.
(d) He expects to make many new friends in the other country.

15. A university professor tells his class that he

(a) apologizes that the last test has not yet been graded,
(b) believes police should not be allowed on campus,
(c) is writing a book he hopes to publish,
(d) has no patience with students who have not done the assigned reading.

16. A man and his eight-year-old son have just been seated at a table in a restaurant.

(a) The father starts to read the menu he was handed and notices the prices.
(b) The son wonders why he did not get a menu also.
(c) Later, the father motions to the waiter to come and take the order.
(d) As the father gives the order, he points to the places on the menu where the food he is ordering is listed.

17. An engineer serving as a consultant is asked for his opinion of a new model pump being considered for use in an irrigation project. He replies:

(a) "Many good things have been said about this pump.
(b) And the literature on it indicates that the design is excellent.
(c) Its manufacturer has a good reputation.
(d) But I have not actually seen it in operation."

18. A public health expert, in a speech on pollution given to a United Nations committee, makes the following statements:

(a) "Laws against polluters must be enforced."
(b) "Control of pollution is everybody's responsibility."
(c) "Pollution is not limited to highly industrialized centers."
(d) "We do not know enough about the long-range effects of pollution."

19. An agricultural expert has been assigned as an advisor to an experimental corn-growing project in a foreign country. He arrived in the capital of the country a week ago, but poor road conditions caused by heavy rains made it difficult for him to obtain transportation to the project site. He tells an official at his country's embassy:

(a) "I didn't expect these poor road conditions.
(b) Now that I'm here, this is a good opportunity to see this city.
(c) But I should really be out there at the project site, not here in the capital.
(d) When the roads improve I'll be ready to go."

20. During a speech given at an international health conference, a mental health expert makes the following statements:

(a) "Mental health is an important matter which should be considered by the members of this conference."
(b) "Mental health is a way of dealing with life's problems."
(c) "Mental health requires our sincere effort and dedication."
(d) "Mental health should be a matter of great concern."

21. The editor of a big-city daily newspaper is busy working on the next edition. He has just written some of the titles for the stories in the paper. They read:

(a) "Boy trapped in old well"
(b) "Earthquake in Turkey"
(c) "African leaders meet on crisis"
(d) "Quintuplets born here"

22. A teacher, working for an international voluntary organization, was assigned to teach writing in a rural school in a foreign country. On her first day in class she

(a) tells the children that it is important to learn how to write properly,
(b) has a contest to see who could write the most letters of the alphabet,
(c) becomes concerned about the lack of discipline,
(d) tells the children that later in the course they would each write a letter to a friend.

23. A high-ranking government official visits Russia to meet with various government officials. While he is there, he is unexpectedly invited to meet with the Prime Minister. Upon his return to his own country he tells his superior that

(a) he had a long discussion with the Soviet leader,
(b) more than half the topics discussed were matters of long-range concern,
(c) the Prime Minister favored an increase in cultural exchange,
(d) there was an indication of a change in Soviet foreign policy.

24. An art critic, commenting on how difficult it is to paint a divine event, writes:

(a) "Without imagination and feeling, an artist cannot portray a divine event.
(b) In painting a divine event, the true artist becomes part of it.
(c) There are artists who solve the problem by using symbolism to tell the story.
(d) But many artists give a traditional interpretation."

25. An Army officer is in an informal meeting with several government officials. The conversation turns to a proposed plan for reorganization of the Army. The officer makes the following comments:

(a) "This proposal has been studied very carefully."
(b) "I have heard much discussion concerning this proposal."
(c) "Speaking as an Army officer, I have no reservations about this plan."
(d) "Many officers will be reassigned if this plan is approved."

26. In a discussion of the psychological characteristics of older children, a psychologist writes the following statements:

(a) "Sexual emotions are not a new experience to them."
(b) "They are influenced by their parents' values, often without being aware of it."
(c) "During puberty they undergo important psychological changes."
(d) "They often become a problem to their parents because they are a problem to themselves."

27. A newspaper reporter, describing the scene of an accidental collapse of an apartment building, writes:

(a) "Many people in the crowd shook their heads in disbelief.
(b) Police tried to keep people from getting close to the rubble.
(c) A few people seemed to be looking for relatives among the victims.
(d) In the crowd one man could be seen weeping openly."

28. An elderly woman has just entered a taxi. She gives the driver the address to which she wants to go and tells him:

(a) "It is on the other side of the town.
(b) I will go there, and then I must go to another place.
(c) I will tell you later where it is. It's not far.
(d) Please drive slowly. I don't want you to have an accident."

No.____.

NATIONALITY CLUES

ANSWER SHEET

Put an X in the box that corresponds to the answer you choose.

	a	b	c	d
1.	☐	☐	☐	☐
2.	☐	☐	☐	☐
3.	☐	☐	☐	☐
4.	☐	☐	☐	☐
5.	☐	☐	☐	☐
6.	☐	☐	☐	☐
7.	☐	☐	☐	☐
8.	☐	☐	☐	☐
9.	☐	☐	☐	☐
10.	☐	☐	☐	☐
11.	☐	☐	☐	☐
12.	☐	☐	☐	☐
13.	☐	☐	☐	☐
14.	☐	☐	☐	☐
15.	☐	☐	☐	☐
16.	☐	☐	☐	☐
17.	☐	☐	☐	☐
18.	☐	☐	☐	☐
19.	☐	☐	☐	☐
20.	☐	☐	☐	☐
21.	☐	☐	☐	☐
22.	☐	☐	☐	☐
23.	☐	☐	☐	☐
24.	☐	☐	☐	☐
25.	☐	☐	☐	☐
26.	☐	☐	☐	☐
27.	☐	☐	☐	☐
28.	☐	☐	☐	☐

"KEY" TO THE QUESTIONNAIRE ON NATIONALITY CLUES

(1) Best clue is (a). Because of the high degree of social mobility in the United States it is likely that this salesman regards his job only as a stepping stone to a better one. It is therefore unlikely that he would try to learn much about the merchandise.

(2) Best clue is (d). Concern with unnecessary quantification. (See sequence 15.)

(3) Best clue is (d). The belief that ideals are achievable.

(4) Best clue is (a). The idea that there is usually a best way of doing something, which should be determined and then followed. (See sequence 20.)

(5) Best clue is (c). A concept of friendship that implies a relatively superficial relationship.

(6) Best clue is (b). Egalitarianism. A government official enjoying meeting "the people". (See sequence 5.)

(7) Best clue is (c). A high value attached to youth.

(8) Best clue is (c). The belief that competition is a good way to motivate people. (See sequence 7.)

(9) Best clue is (a). Individualism. The other three objectives are considerably more common throughout the world than (a). (See sequence 3.)

(10) Best clue is (a). An assumption associated with the concept of democracy—that the wisdom of the group is superior to that of any individual, in this case, to that of the group leader. (See sequence 9.)

(11) Best clue is (b). Individualism. (See sequence 3.)

(12) Best clue is (d). Self-definition in terms of work activity. The teacher wants to be judged only as a teacher, independently of other attributes. (See sequence 2.)

(13) Best clue is (c). Detachment in interpersonal encounters. Shows that the wife is perceiving her relationship to the lady of the house as less personal than implied by the act of the latter. (See sequence 1.)

(14) Best clue is (d). A concept of friendship that implies a relatively superficial relationship.

(15) Best clue is (a). Egalitarianism. Without it there would be no need to apologize. (See sequence 5.)

(16) Best clue is (b). Individualism. The son seems accustomed to deciding for himself what to eat at a restaurant. (See sequence 3.)

(17) Best clue is (d). The belief that knowledge gained through observation is superior to knowledge gained in other ways. (See sequence 10.)

(18) Best clue is (b). The democratic concept that the public welfare is everybody's responsibility. (See sequence 9.)

(19) Best clue is (c). Action orientation. (See sequence 19.)

(20) Best clue is (b). Problem orientation. (See sequence 4.)

(21) Best clue is (a). A high level of concern with the welfare of children. In many countries this would not be considered very newsworthy.

(22) Best clue is (b). The idea that competition is a good way to motivate people. (See sequence 7.)

(23) Best clue is (b). Unnecessary quantification ("more than half"). (See sequence 15.)

(24) Best clue is (c). Problem orientation. (See sequence 4.)

(25) Best clue is (c). The idea that there is more than one self—in this case an official self and an unofficial self.

(26) Best clue is (d). Problem orientation. (See sequence 4.)

(27) Best clue is (d). A concept of masculinity that does not allow for crying among men.

(28) Best clue is (d). The belief that a person's thoughts cannot directly influence events. A person believing the contrary would not want to mention the possibility of an accident. (See sequence 12.)

QUESTIONNAIRE ON NATIONALITY CLUES
(CSA TEST)

Difficulty of Statements

This table shows the percentages of respondents who selected the "best available clue" in each statement. For the purpose of this table the data from 166 CGSC students (workshop group: 78, comparison group: 88), and from 88 FSI students (workshop group: 16, comparison group: 18, validation group: 38, others: 16) were combined.

Statement No.	Percentages of Respondents Answering Correctly		Statement No.	Percentages of Respondents Answering Correctly	
	CGSC	FSI		CGSC	FSI
1	30	25	15	33	51
2	67	68	16	17	30
3	20	33	17	17	40
4	24	28	18	63	63
5	29	44	19	56	56
6	16*	29*	20	16	25
7	80*	76*	21	25	19
8	31	22	22	36	40
9	25	38	23	12	15
10	18	35	24	27	45
11	43	53	25	24	33
12	14*	29*	26	27	23
13	60	65	27	35	33
14	11	19	28	30	33

*Statements 6 and 7 were revised, and statement 12 rewritten, after groups totaling 116 at CGSC and 54 at FSI had taken the test. The percentages for these statements are therefore based only on the data obtained after these changes were made, that is, data from 50 students at CGSC and 34 at FSI.

Appendix B

DIARY EXCERPT OF U.S. TABLE-TENNIS TEAM CAPTAIN

The following is an excerpt from the diary kept by computer engineer Jack Howard, captain of the U.S. table-tennis team that visited China:

> "I seemed to have some kind of a communications gap with many of the Chinese I met. I had a number of talks, for example, with our interpreter, but we sometimes had difficulty getting through to each other. He spoke excellent English, and I used very simple words, but he often apologized and said I should get a better interpreter because 'I just don't understand what you are saying.' I used words like 'individual' and 'unique'. They are words he knows, but he couldn't relate them to the idea of doing what you want to do. 'Do what I want to do?' one puzzled Chinese asked me. He looked terribly confused, as if to say: 'How do you do that?' I guess in China you have to do what the chairman tells you to do and then everything is cool and happy."[1]

[1] Newsweek, Inc., April 26, 1971; ©, reproduced by permission.

Appendix C

WORKSHEET FOR PARTICIPANTS[1]

Sequence No. _____

(MIL) Cultural aspect(s) of the American's thinking:

_____

_____

_____

_____

(BUS) Cultural aspect(s) of the American's thinking:

_____

_____

_____

_____

(FS) Cultural aspect(s) of the American's thinking:

_____

_____

_____

_____

(MIL) Cultural aspect(s) of the American's thinking:

_____

_____

_____

_____

[1] Instructors should modify this worksheet to make it appropriate for their particular selection of excerpts.

(Continued)

(Continued)

(PCV) Cultural aspect(s) of the American's thinking:

_____

_____

_____

_____

Common cultural aspect(s) identified: _____

_____

_____

Common aspect(s) identified by most participants or by the instructor:

_____

_____

Give an example of the above common aspect(s) from your own thinking or behavior in an actual situation (preferably in an intercultural encounter):

_____

_____

_____

_____

Appendix D

OUTLINE FOR FOCUSING ON CULTURAL CHARACTERISTICS OF IDEAS AND BEHAVIOR

Every person thinks and acts in *some* respects

(a) like all other persons
(b) like some other persons
(c) like no other person

(b1) like other persons of the same sex
(b2) like other persons of the same occupation
(b3) like other persons of the same age
(b4) like other persons in the same role
(b5) like other persons in the same situation
(b6) - - - - - - - - - - - - - - - -
(b7) like other persons of the same culture (sub-culture, ethnic group)

The purpose of the workshop is for the participants to learn to recognize manifestations of category b7 among Americans, especially in themselves.

Appendix E

SITUATIONS IN VIDEO EXCERPTS

The pieces of dialogue ("excerpts") that you will see are from conversations involving several Americans working in an imaginary foreign country. Each is interacting with a host national during meetings occurring in the context of a job situation. A description of these situations follows.

Situation One

Major Smith, an officer in the United States Army, has been assigned as an advisor at the host-country military academy. He is to provide assistance to the academy in matters pertaining to the improvement of instruction. He has to accomplish this primarily through interaction with the Deputy Director of Instruction, Lieutenant Colonel Konda. At various times during his tour of duty he meets with Colonel Konda in the latter's office. (The excerpts are from the conversations taking place during some of these meetings.)

Situation Two

Mr. Smith, an American oil company executive, has been chosen to be the first Director of Training at a new refinery being constructed by the company near one of the provincial capitals of the host country. A training center is being built nearby to implement the company's policy of training local people for jobs at new refineries. Mr. Smith will be responsible for the operation of the center. He is visiting the provincial capital several months before the center's completion in order to make plans and preparations for recruiting people for the training program. One of his concerns is to make sure that prospective trainees have the required minimum level of education. He has two meetings with Mr. Konda, the man in charge of the provincial office of the Ministry of Education, to discuss the recruiting problem with him. (The excerpts are from the conversations taking place during these meetings.)

Situation Three

Mr. Smith, a Foreign Service Information Officer, has been assigned to the United States Embassy as Cultural Affairs Officer. One of his tasks is to develop cultural programs for university students that would enhance the image of the United States with that segment of the population. He has been on the job a few weeks. He has visited the chancellor of the local university who told him that he should work closely with Mr. Konda, the Dean for Student Life. Mr. Smith visits Mr. Konda on various occasions. (The excerpts are from the conversations taking place during Mr. Smith's first two meetings with Mr. Konda.)

Situation Four

Major Smith, an officer in the United States Army Corps of Engineers, has been assigned as an advisor to Major Khan, the Commander of a host-country engineer battalion stationed in a rural area. His mission is to advise Major Khan in the

development of a civic action program for the battalion. During briefings he received upon arrival in the country, Major Smith was informed that the Ministry of Community Development had overall responsibility for civic action, and that the battalion's plans and activities would have to be coordinated with Mr. Konda, the man in charge of the district office of the ministry. On his way to the battalion's location, Major Smith met Mr. Konda briefly during a courtesy visit. He has now been on the job a few weeks. An occasion arises for him to visit the district seat, and at Major Khan's request, he visits Mr. Konda to inform him of the current status of the battalion's plans. (The excerpts are from the conversation taking place during that visit.)

Situation Five

Mr. Smith, a Peace Corps Volunteer, is a member of a contingent of Volunteers sent to the host country to work in community development. He and another Volunteer were assigned to a village a few weeks ago. Mr. Smith was told that the Peace Corps could not furnish any equipment or supplies, and that he would have to obtain these through Mr. Konda, the man in charge of the district office of the Ministry of Community Development. During his initial trip from the capital to the village, Mr. Smith paid Mr. Konda a brief courtesy visit. He now visits him again to discuss various matters with him. (The excerpts are from the conversation taking place during this visit, and from subsequent conversations.)

Situation Six

Miss Smith, a Peace Corps Volunteer, is a member of a contingent of Volunteers sent to the host country to work as teachers and teachers' aides. She and another Volunteer were assigned to a rural school a few weeks ago. She was told that the Peace Corps could not furnish any supplies, books, or equipment—that this was the responsibility of Mr. Konda, the man in charge of the district office of the Ministry of Education. During her initial trip from the capital to the town where the school is located, Miss Smith paid Mr. Konda a brief courtesy visit. She now visits him again to discuss various matters of concern to her. (The excerpts are from the conversation taking place during this visit, and from subsequent conversations.)

Situation Seven

This situation is the same as Situation Four, but it involves a different Major Smith.

Appendix F

SUGGESTED READINGS FOR INSTRUCTORS AND PARTICIPANTS

Fuchs, Lawrence H. *Those Peculiar Americans*, Meredith Press, New York, 1967.

Hsu, Francis L. K. *Americans and Chinese*, Schuman, New York, 1953.

Kluckhohn, Florence R., and Strodbeck, Fred L. *Variations in Value Orientations*, Row, Peterson, Evanston, Illinois, 1961. (For instructors only.)

McGiffert, Michael (ed.). *The Character of Americans*, Dorsey, Homewood, Illinois, 1964.

McGiffert, Michael (ed.) *The Character of Americans* (Rev. ed.), Dorsey, Homewood, Illinois, 1970.

Newman, William H. "Cultural Assumptions Underlying U.S. Management Concepts," in *Management in an International Context*, Joseph L. Massie and Jan Luytjes (eds.), Harper and Row, New York, 1972, pp. 327-352.

Whyte, William F. "Culture and Work," in *Culture and Management*, Ross A. Webber, (ed.), Irwin, Homewood, Illinois, 1969, pp. 30-39.

DISTRIBUTION LIST

2 DIR OASD MANPOWER (PP&GR)
1 DIR OASD MANPOWER & RESERVE AFFAIRS
1 CINC US EUROPEAN COMD ATTN SUPPORT PLNS BR J3
1 CG US ARMY JAPAN APO SAN FRAN ATTN G3
2 CG USA FORCES SOUTHERN COMD ATTN SCARCD CZ
2 CG US ARMY EUROPE ATTN OPS DIV APO NY
1 HQ USAREUR CIV PERSNL DIV ATTN TNG DIR APO NY
8 CG ATTN DPTSEC AKPSH-OPS-T FT HOUSTON
1 6TH USA LIB DEPOT PRES OF SAN FRAN
5 CG ATTN G3 TNG DIV FT ORD
1 DIR WALTER REED ARMY INST OF RES WALTER REED ARMY MED CTR
1 CG USA INF CTR ATTN AJIGT-T FT BENNING
2 CG USA AD CTR ATTN G3 FT BLISS
6 COMDT USA AD SCH ATTN: ATSAD-SY FT BLISS
3 LIB ARMY WAR COLLEGE PA
1 CO USA INTELL SCH FT HUACHUCA
1 DIR OF MIL PSY & LDRSHP US MIL ACAD NY
1 COMDT ARMY AVN SCH ATT: DIR OF INSTRUCTION
1 COMDT INOSTR COLL OF THE ARMED FORCES FT MCNAIR
2 COMDT NAT'L WAR COLL ATTN CLASSF RCRDS BR
1 STIMSON LIB MED FLD SERV SCH FT HOUSTON
10 COMDT ARMOR SCH ATTN DOI FT KNOX
1 COMDT USA CHAPLAIN SCH ATTN DOI
1 COMDT USA INF SCH ATTN ED ADV
1 LIB USA QM SCH FT LEE
1 COMDT USA AD SCH ATTN DOI
1 COMDT DEF INTELL SCH ATTN SI & AS DEPT DC
1 COMDT ARMED FORCES STAFF COLL VA
1 COMDT JUDGE ADVOCATE GENERALS SCH U OF VA
1 DIR OF INSTRUCTION US MIL ACAD
1 COMDT USA COMD & GEN STAFF COLL OFC CHF OF RESIDENT INSTR
1 COMDT USA CIV AFFAIRS SCH ATTN DOI
10 COMDT USA INST FOR MIL ASSIST ATTN DOI
8 COMDT USA FLD ARTY SCH ATTN DIR OF INSTRU
1 EDITOR PARAMETERS USA WAR COLL
1 COMDT USA TRANS SCH ATTN LIB
1 DIR OF GRAD STUD & RSCH ATTN BEHAV SCI REP USAC&GSC
2 ENGRG SCH LIB FT BELVOIR
1 ACADEMIC LIB FT HARRISON IND
1 DCS PERSNL DA ATTN CHF C & S DIV
2 ACSFD DA ATTN CHF TNG DIV
1 ASST SEC OF ARMY (MANPOWER & RES AFFAIRS)
1 CLIN PSYCHOL CONSLT OFC OF CHF PSYCHIAT & NEUROL CONSLT
2 CG USA MED R&D COMD ATTN BEHAV SCH RSCH BR
1 ARMY LIB PROG SPEC SERV DIV TAGO ATTN DAAG-EMS-L
5 DIR INTERNAT'L AFFAIRS DIRECTORATE ODCSOPS
12 ADMIN DDC ATTN TCA (HEALY) CAMERON STA
1 CO USA CBT DEV COMD MED SERV AGCY FT HOUSTON
1 ARI ARL VA
1 DIR USA MOTV & TNG LAB ARL VA
1 USA LIB DIV TAGO ATTN ASDIRS WASH DC
1 USA TRADOC ATTN COL HUDAK
15 CG USA TRADOC ATTN ATIT-STM
1 CHF USA AD HRU FT BLISS
1 CHF USA ARMOR HRU FT KNOX
1 CHF USA AVN HRU FT RUCKER
1 CHF USA INF HRU FT BENNING
1 CHF USA TNG CTR HRU PRES OF MONTEREY
3 CG USA ARMOR CTR ATTN G3 AIBKGT FT KNOX
2 CONSOL RSCH GP 7TH PSYOP GP SAN FRAN
1 DIR ARMY LIB
1 CO USA 10TH SPEC FORCES GP FT DEVENS
1 DR L E BAKER ARG EUROPE FPO NY
1 USA TROPIC TEST CTR ATTN BEHAV SCIENTIST CZ
2 CO USA RSCH OFC DURHAM
1 BSO SCI DIV ARO
1 RSCH CONTRACTS & GRANTS BR ARO
1 COMD IN CHF PAC SCI ADV GP (J30S) FPO SAN FRAN
1 COMD TNG COMD US PAC FLT SAN DIEGO
3 DIR PERSNL RESCH DIV BUR NAV PERSNL
1 TECH LIB BUR OF SHIPS CODE 210L
2 CO US FLT TNG CTR NORFOLK
1 CO FLT TNG CTR US NAV STA SAN DIEGO
1 PRES US NAV WAR COLL ATTN MAHAN LIBRARY NEWPORT
1 CHF OF NAV RSCH PERSONL & TNG BR (CODE 458)
1 CHF OF NAV RSCH ATTN DIR PSYCH SCI DIV CODE 450
1 CHF OF NAV RSCH ATTN HD GP PSYCHOL BR CODE 452
1 DIR US NAV RSCH LAB ATTN CODE 5120
1 DIR NAV RSCH LAB ATTN LIB CODE 2029
2 COMDT HQS US MARINE CORP CODE AOIM
1 DIR MARINE CORPS INST ATTN EVAL UNIT
1 DIR EDUC CTR MARINE CORPS DEV & EDUC CTR QUANTICO
1 DIR DEVEL CTR MARINE CORPS DEV & EDUC COMD QUANTICO
1 DIR MARINE CORPS HUMAN RELATIONS INST MARINE CORPS RECRUIT DEPOT
1 DIR COMD & STAFF COLL EDUC CTR MCDEC QUANTICO
1 DIR BRECKRIDGE LIB EDUC CTR QUANTICO
1 DPTY DIR OF PERSONL (MC-D) HQ US MARINE CORPS
1 SUPT US COAST GUARD ACAD NEW LONDON
1 CHF SCI DIV DRCTE SCI & TECH DCS R&D HQ AFRSTA
1 DIR AIR UNIV LIB ATTN AUL3T-63-253 MAXWELL AFB
1 USAFA DIR OF LIB USAF ACAD
1 DEPT OF AF DEPT OF LIB & BEHAV SCI USAF ACAD ATTN DIR
1 CO AF HUMAN RES LAB (AFSC) ATTN DOJ2
2 CO HRL BRROKS AFB
1 COMDT USAF SPEC OPS SCH (TAC) EGLIN AFB
1 DIR NAT'L SCI FOUND ATTN ASST DIR FOR SOC SCI
1 DIR NAT'L SEC AGCY ATTN TDL FT MEADE
3 CIA ATTN CRS/ADD/STANDARD DIST
1 DEPT OF STATE BUR OF INTELL & RSCH EXT RSCH STAFF
3 USIA IRI L PROCUREMENT LIBN
1 SCI INFO EXCHANGE [illegible] DC
1 EDUC MEDIA BR OF [illegible] HEW WASH DC
1 OFC OF INTERN'L TNG PLANNG & EVAL STAFF AID
2 ACIQ LIBN ERIC PROCESSING & REF FACILITY
1 APA PSYCHOL ABSTRACTS
2 CHF EXCHANGE & GIFT DIV LIB OF CONGRESS
1 COMDT USA PSYCHOL OPS SCH USAIMA FT BRAGG
1 FOREIGN SERV INST US DEPT OF STATE
1 AID OFC OF INTERN'L TNG WASH DC
1 DIR DEF LANG INST WASH NAVY YD ANACOSTIA ANNEX

HUMAN RESOURCES RESEARCH ORGANIZATION

300 North Washington Street • Alexandria, Virginia 22314

President	Dr. Meredith P. Crawford
Executive Vice President	Dr. William A. McClelland
Executive Officer	Mr. Saul Lavisky
Director for Business Affairs & Treasurer	Mr. Charles W. Smith
Director for Program Development	Mr. David S. Bushnell
Director for Research Design & Reporting	Dr. Eugene A. Cogan
Director Editorial & Production Center	Mrs. Lola M. Zook

RESEARCH DIVISIONS

HumRRO Division No. 1 (System Operations) 300 North Washington Street Alexandria, Virginia 22314	Dr. J. Daniel Lyons Director
HumRRO Division No. 2 Fort Knox, Kentucky 40121	Dr. Donald F. Haggard Director
HumRRO Western Division Post Office Box 5787 Presidio of Monterey, California 93940	Dr. Howard H. McFann Director
HumRRO Division No. 4 Post Office Box 2086 Fort Benning, Georgia 31905	Dr. T.O. Jacobs Director
HumRRO Division No. 6 Post Office Box 428 Fort Rucker, Alabama 36360	Dr. Wallace W. Prophet Director
HumRRO Division No. 7 (Social Science) 300 North Washington Street Alexandria, Virginia 22314	Dr. Robert G. Smith, Jr. Director